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RELIGIOUS MISCELLANY.

For the Register and Observer.

INSPIRATION, INTERNAL EVIDENCES AND MIRACLES OF CHRISTIANITY.

What is Inspiration? What evidence independent of the attestation of miracles have we of the truth of that which claims to be taught by inspired lips? And how far, and in what way do miracles furnish evidence that what claims to be revealed from God, is revealed from Him? These topics are closely connected together, and we shall consider them in connection.

I. What is Inspiration? A great part of the vagueness and difficulty we meet with, in discussions on this subject, has arisen apparently out of the neglect of the fact that inspiration has appeared in two entirely and essentially different forms.

1. There is, in the first place, what we may properly term a universal inspiration.* God our Creator. But he did not desert us when he created us. On him we are still dependent. We are surrounded by his presence and embosomed in his essence. He not only supports the energies of the body but those also of the spirit. He is not only *around* the soul but *in* the soul—its everpresent life. God has not cut off and cast off the soul from himself. He is the everpresent Father and a way is ever open by which his influences—(influences operating always in harmony with the laws of the soul and of which therefore we may be unconscious, but still his influences) descend into the soul.

We may go further. Whence come the primitive ideas of the soul—the first, primal truths which render us capable of other ideas and are the germs of all moral and intellecual life and growth? If we trace them back to their origin we can hardly find any other source but God. For example, whence comes the idea of right? It is not an idea derived through the senses from the outward world, nor is it a product of reflection on the ideas given by the senses. Whence came it? We can find no other origin for it save God. He who created the soul, planted in the soul this primal essential idea. It may afterwards be darkened, perverted, corrupted by the power which the mind has over its ideas—it may be mingled up with secondary ideas and with the suggestions of the appetites and passions—but its origin and that of the other primitive truths which are as it were the foundations of the soul, must apparently be found in God. They are inspired by God at first and perpetuated by him.

These views of the immediate dependence of the soul on God—of its intimate union with him—of its inspiration from him—find their warrant in Scripture. In Him we are told we live and move and have our being. The universal faith in the reasonableness of prayer and all that the Scriptures teach us of prayer is a testimony to the fact that God has left a way open by which, as a parent on a child, he acts with and in the soul. Work out your own salvation, we are told, with fear and trembling; for God—and how sublime and awful the truth—*worketh in you* both to will and to do his good pleasure. Do we doubt the original suggestion of truth to the mind from God? It is the inspiration of God we are told that giveth man understanding. Nay, there is a light which lighteth every man that cometh into the world. The world may know it not, heed it not, by its sins turn it into darkness, but this true light is still in every soul and is never quite quenched. Much might be quoted to the same purpose, showing the close dependence of the human soul on God, for its light and strength.

There is then a universal and constant inspiration, within certain limits, vouchsafed to all men. In what form does it appear? We answer;—in every impulse of conscience, in no unmeaning sense, God is speaking in and to the soul. His inspiration is seen in all the aspirations of the soul for a higher spiritual perfection, and in those illimitable longings which compel it to look up from the earth and find its true end in virtue and in God. It has suggested to the soul of the poet its conceptions of an ideal beauty and a more heroic worth; and it has found utterance in the words of philosophy striving to discover and bring before men a hitherto unknown good. Throughout almost all the nations of men, these impulses of conscience, these aspirations after spiritual and moral good, these conceptions of and earnest longings after an ideal excellence and loveliness, have been attributed, and we cannot doubt, truly, to suggestions and quickenings and inspirations from the divine mind.

How comes this Inspiration? Through various channels. It may be sometimes by a direct influence on the soul operating in conformity with its laws; it may be through the general course of divine Providence; it may be from the material world, through whose laws God ever manifests himself and acts on the soul of man. But whatever the channel, the origin of the influence is God; and this influence awaking in the soul a sense of duty or clearer perceptions of truth, is properly termed inspiration.

And this form of inspiration is a light which in a greater or less degree visits every man that comes into the world. But when we say it visits every man, we must also add, that it is received only in proportion to the purity of the individual soul. This light of God, like the light of his sun may shine every where, but if the eye be shut it is not seen. We may and do shut out this light or admit only feeble and discolored beams,—shut it out by our worldliness, our sins, our passions, appetites and wicked wills, or whatever else may rise up as a cloud between us and God. The light ever shines—but that the soul may receive it, the obstructing clouds must be swept away and the soul be turned towards the source of light and be opened in purity and humility to admit it in. This is one form of inspiration and it is universal, perpetual, visiting every soul and within certain limits received in the same degree as it is prepared to receive it by its purity, holiness, and good dispositions. But this inspiration is limited to a certain circle. It has not raised man to the level of God—it has not communicated to him all truth—it has not communicated all even that is needful for his own well-being. It rather prepared the way for higher communications. It was rather an aspiration after knowledge than knowledge itself. There were other truths left behind, to be communicated in God's good time in another mode.

2. We come now to the second form of Inspiration; and it differs from the first in form and degree and kind.

An example will show the nature of this Inspiration. Take the Jews while they were still the peculiar people of God, but suffering under one of their disasters. To a certain extent by aid of the light already given, they knew their duty and their dangers. But for their guidance and encouragement, it was needful to know some future event, its nature and results. This could not be discovered by any light they then possessed, and a prophet was raised up, to whom this fact was revealed and by whom it was proclaimed to his countrymen. This prophet was inspired, manifestly, in a way very different from and above and beyond his countrymen.

Now such was the condition of the whole world before the coming of Christ. In what narrow limits was all known religious truth confined. Beyond the laws of man's own nature which were to some extent recognized, there were spiritual *facts* of the utmost importance to man—facts disclosing man's relation to God, and his own end and destiny, of which the world could not in any proper use of language be said to know any thing. Its highest knowledge reached no higher than doubt and hope. For example—was man to live after this life—was he morally accountable hereafter—if there were a future life, was there any connection between that and this?—these questions had no answer, all the philosophy of antiquity could not solve them. That philosophy never rose higher than doubt and hope and generally stopped short with denial. There might be hope and fear and anxiety but no knowledge. The general inspiration that God had vouchsafed to the world did not afford light enough for man to see with any distinctness beyond this world. Yet on these spiritual facts man's destiny must turn, and a knowledge whether they were true or not must modify his whole course even in this world. As to these great spiritual facts the world was in a condition similar to that in which Europe was respecting an earthly fact before the voyage of Columbus. Before this, there was in the minds of men vague fancies, dreams, beliefs even, that there were regions far over the ocean which no voyager had reached—there were vague beliefs that the sun after passing over their guilty shores as it sunk to its rest, shone with calm and golden beams on happy islands and blessed regions embosomed in the western main. But these dreams were not knowledge on which men could act—on which the mariner could direct his course, or the merchant calculate his adventures. Before such knowledge could exist, some one must reach that distant shore and bring back an account of it and reveal it to the listening ear of Europe. So with the spiritual facts in man's destiny reaching beyond the confines of this world. They were unknown and human eyes were too weak to discover them. The mists of an impassable ocean and the unmoving clouds of the sky were between and intercepted human vision. Then it was, in the fullness of time, that God sent his Son—to whom the spirit was given without measure to reveal those spiritual truths to man which he himself had received from the Father. Here was a knowledge given higher than any ever vouchsafed to man—and an inspiration peculiar to him. That which some had hoped and some feared and some denied, he proclaimed from God as facts revealed to him from his Father. Here was an inspiration different from that of which we have before spoken, for it embraced those spiritual facts which the history of the world shows, were beyond the reach of mortal vision; it was different in *kind* for it was given to him alone. He stood between God and man—a mediator and messenger of divine truth to men.

II. But to secure belief, something more is necessary than the mere statement of certain things as facts in the spiritual world. We want evidence that these statements are true. To the truth of the gospel doctrines we have two entirely different kinds of evidence—each equally important in its place—but very different and differently needed by different men. The first is the internal evidence of the truth of the doctrines themselves;—the second is miracles. Much of the confusion that exists respecting the evidence of Christianity arises from indistinct notions of the nature of these two kinds of evidence and their precise bearing.

First then, and it is an important consideration, there is a direct *internal evidence* of the truths of the teachings of Christ. Perhaps we may not be able to explain very distinctly what we mean, but the principle of belief we shall state, is one which all men believe and act upon every day they live. The principle in general terms is this; that we have within certain limits the power of recognizing moral truth, as truth, on its being presented to the mind. We see that it is true by its own light and do not want any evidence for it beyond itself. This with certain qualifications is the general principle,—consciously or unconsciously we are always acting on it; and without it, every appeal to conscience or to the moral sensibilities would be dead and meaningless. And the philosophy of it is this. All of God's truth must be in harmony. The truths of God cannot conflict with each other, but like the sun's light flow on and mingle together only to produce greater light. A human soul which is in a true state—a human soul which is developed according to the true laws of God—a perfectly pure and virtuous soul, (which is the noblest manifestation of truth on the earth,) must be in harmony with all divine truth. And whenever a moral truth is presented to such a soul, this harmony will be felt. Moral Truth presented, will, like objects presented before the *Daguerreotype*, print by its own light, its image on the pure tablet of the soul. Its truth will be felt, in its harmony with the divine part of man, it will be recognized by immediate perception—or to use the philosophical word by intuition—and though there be no forms of logic about it, we have in this intuition the highest evidence we can have of moral truth. It is those who thus receive truth who are referred to when our Savior tells the doubting Thomas: blessed are they that have not seen and yet have believed.

Thomas would not believe that the Savior was really risen and before him, till he had placed his finger in the print of the nails and in the wound in the side—till he had subjected his very body to the test of the senses. Christ grants him this satisfaction. But he says, because thou hast seen me thou hast believed—but blessed—blessed in a peculiar manner are they, who not having seen yet have believed—who have recognized and received the truths I have taught not on this evidence of the senses, but from its own intrinsic light and evidence. Here is a distinction made between two entirely different classes of minds. The perfectly pure minded need not the evidence of the senses or of miracles, to satisfy them of the truths of Christ; to the pure and holy John the teachings of Christ, without miracles, bore their own evidence. In the teachings of Jesus was such a felt harmony between the truths he uttered and all that was highest and holiest in his own nature, that he could not doubt their truth if he would. He could as quickly disbelieve the evidence of his bodily eyes, as disbelieve this spiritual vision of spiritual truth. But there was a different class of men—for example such an one as Herod. To him the same truths came, but he lacked the spiritual vision wherewith to see them. Steeped in sensuality and profligacy—hardened in war and murder—ruled over by ambition, his soul was disordered, deranged, and like a diseased eye, the light of truth shining in, brought not peace and harmony, but pain. He would not look at it, and if he did, would reject it—unless it came attended by the only evidence he could understand—an evidence addressed to the senses—i. e. miracles. While others less corrupt than he, would receive spiritual truth readily and on its evidence just in the same degree as their moral sensibilities were unperverted and uncorrupted. To illustrate this by imperfect sensible images;—into the perfectly pure soul, moral truth on being brought before it will shine with direct unclouded rays. Such a soul will see it and recognise it, just as the bodily eye does any external object by the light that shines in through a window of perfectly transparent even crystal. But few if any souls are in this state. They have been clouded and dimmed and warped by passions and prejudices and worldliness and sin [illegible] vaguely and uncertainly as we do external objects through discolored and warped and uneven glass. While there are other souls so given over to worldliness and sin, that through their clouds truth can hardly shine in. They are like windows so stained and warped that, though light shines in and we see the shadows of external objects moving to and fro, we cannot see at all what those objects are.

To what a fearful extent we have lost this capacity for the intuition of moral truth, each one may see by looking in upon the sinfulness and worldliness of his own heart. And just in proportion as we have lost it, we need—(and who of us does not need?)—some other evidence of spiritual truth adapted to our state, and that evidence in his mercy God has granted us in the shape of miracles. If we are not spiritually minded enough to see and recognise and receive spiritual truth on its simple statement, the only other way in which we can be made to receive such truths as Christ came to teach, is by having evidence that he who declares them has that knowledge and authority which shall make what he declares to be truth, worthy of our trust and belief. To take an illustration which applies not at all to the intuition of truth, but will show how we believe on the authority of another. Had Columbus visited this continent and returned without the knowledge of any one, and then as a simple traveller visited the courts of Spain and Portugal and declared what he had seen—all would have been true,—but who would have believed him? They would have taken him for an insane man, or would at least have said, give us some evidence that you have been where and seen what you speak of. For lack of such evidence some of the most adventurous travellers in the East about the same time were utterly and most unjustly disbelieved. How was it that he made the wonderful facts which he narrated believed and how set Europe in commotion with them? Because his vessels had been seen to sail out of their harbor and return, and because he had brought back with him the gold, the wood, the products, the very people, of the shore he had visited. With these appropriate evidences in his hand, he spake with authority, and what he spoke was instantly believed. Here we may see the importance of miracles.

What place then do miracles occupy? They were needed first to rouse the attention of a corrupt and unbelieving world to divine truth. Had the divine teacher appeared only as a man and announced these sublime truths so opposed to all their habits and hopes, who would have listened? Or if they had vouchsafed him the attention of an idle moment, they would have said, who are you that thus speak? where is your authority, your credentials, for proclaiming as truth, notions which our first philosophers have never entertained, or only considered as possible in order afterwards to reject them? They were needed then at the outset, and are needed now, to command and compel attention.

Another great use was in breaking up at once the common faithlessness in spiritual realities. Miracles struck at the root of scepticism, by bringing the spiritual into visible contact with the material world. He who believed that he saw a miracle wrought, believed that a higher than human power was there—that God was there present—that there was a God and a spiritual world. For him who believed that he had seen a miracle wrought—no matter how worldly and corrupt he might be—that dome of the sky which like a dome of brass had closed in between this world and a higher one, was shattered and forever, and through the opening he beheld spiritual agencies and realities before shut from his vision.

But how are miracles evidences of Christian truth? Of course miracles in matter are not direct evidences of any moral truth. But they have the force of evidence in this way. Without entering into any minor questions we will only state how they ought to operate philosophically and how they have operated as a matter of history.

We believe that God created the world and established and sustains all its laws, which we term laws of nature. These laws, which are but the modes in which he puts forth his ever present energy, cannot be interrupted or changed save by his permission. When we see them interrupted or changed we know it must be by his permission and by a power derived from him. When we see a miracle wrought, we know it must be the power of God that is acting through him who with a touch of the finger gives sight to him born blind, and the tone of whose voice calls forth the dead from his four days grave. And still more, we know it is only the power of God which, when this divine teacher is crucified, can open his tomb and unseal the lids of death and raise him to life and to heaven. Such power of God, such credentials of authority to speak as earthly sovereign never gave to his ambassador, would never have been given save to one commissioned to teach the truth of God. Miracles are not direct evidences of abstract spiritual truth—but they are credentials, God delivered, that he who declares these truths has authority from God to deliver the messages of God to man. We believe what he utters, because he brings in his hands the proper credentials that he has authority to speak.

But when this is done, these two evidences of truth, its *intuitive perception and miracles* work in harmony together. We will suppose that a hardened and corrupt man, who would not even have listened to divine truth, unless it had come accompanied in him who spake with the attestation of miracles—does listen and believe on the authority of this miraculously commissioned teacher. We will suppose that he receives, believes and obeys these teachings. Gradually a great change takes place. The disordered chaos that sin has wrought in his soul is reduced to order. His corrupt heart is purified. As of old over the new formed world, the spirit of God has passed over the warring elements of his soul and all is reduced to harmony and peace and light. And as his soul becomes purified and subdued to the laws of God he begins to perceive that other kind of [illegible] inspiration of which we have spoken above. At first he believed simply on the authority of one who produced the divine credentials of miracles as the authority on which he spoke. But now his pure soul begins to take hold on the truth itself. As the clouds of sin clear away he begins to recognize its divine lineaments—to have a direct, immediate, spiritual intuition of the truth itself. And this is what our Savior meant when he said; he who does the will of my Father, shall know of the doctrine whether it is from God. He shall know—not believe on the evidence of miracles alone—but recognise and know the truth by this direct spiritual intuition. And just in proportion as his soul becomes more purified and in harmony with the laws of God, he will personally feel less the want of miraculous evidence; because he has in himself a higher, more immediate evidence of it. And this is the account of the fact that the same man in different states of his spiritual porgress, attaches so far as he is personally concerned, a very different value to the same kinds of Christian evidence. But the fact that a man as he becomes purer and better needs less the evidence of miracles, does not by any means show, that they were not necessary even to himself. Without them he very probably would never have given his ear or heart to those divine truths which have now so wrought in his heart, that he recognizes them by their own light. The miracles may conduct a man perhaps only into the porch of Christian truth, but he must pass through the porch before he can enter the temple.

We have thus, omitting all collateral questions, endeavored to give an outline of what seems to be the scripture doctrine respecting inspiration and the evidence that man can have that what is taught, comes from inspired lips, or is true.

1. There is first, a general inspiration which comes to every man in the world, which is admitted into or rejected from the soul in proportion to that soul's fidelity to conscience;—an inspiration that lies beneath all holy spiritual energy or operation in the soul, the final source of all holy suggestion and aspiration. But this inspiration is confined within certain limits.

2. There is a higher, special, peculiar inspiration as to divine truth, which was given him whom God raised up and sent into the world to reveal facts and truths which were beyond the reach of human vision.

As to the evidence that what he proclaimed was the truth of God;—

1. The pure soul—or in proportion as it is pure, has the evidence of immediate perception—intuition—the open vision of truth. But because few are in this state, another evidence was given, useful to all and essential in the same degree as the soul is sinful or corrupted,—Miracles—divine credentials assuring us that he who has them has authority from God to declare to us the truths of God. But both of these kinds of evidence harmonize together and support each other—two vast immovable pillars on which rests the temple of God on earth.

There seems in our day to be a disposition to undervalue miracles. Do those who think them of little moment consider the state of man,—by worldliness and frivolity and sin and heedlessness, made insensible to the voice that speaks within—and needing a trumpet like that which shall at the last rouse up the dead from their graves, to startle them from spiritual lethargy? Do they even consider how much they themselves are indebted for the firmness of their faith to the miraculous attestation that followed the words of Christ?

Still more unreasonable is that incredulity which is sometimes witnessed respecting miracles—as if they were essentially improbable, if not impossible. What is there in miracles that God should not work them for the good of his creatures, any more than there is in a law of nature, that he should uphold it for their good. What is there more surprising in that agency, which for a sufficient end, interrupts for a moment a law of nature, than in that agency, which for a similar end, through ages sustains the law? Nay, what is a law of nature but a perpetual miracle—a perpetual act and product of the energy of God? If we make the merely wondrous character of miracle a reason for incredulity where shall we stop? Look where we will, our vision terminates in mysteries and wonders. Every thing which God has made baffles our comprehension. We need more humility when we speculate on the doings of God. Look where we will, on the bosom of the earth or the face of the sky, wherever we turn, we see written in letters that remain forever, Mystery! Wonder! and we feel that we have nothing to do but bow down and adore that mercy which in any way has reached from heaven to meet our wants.

It is for us to be thankful that if like the doubting Thomas of old we have need of an evidence that shall reach the very senses, such evideuce in the form of miracles has in infinite mercy been granted to us. But it becomes us above all, by purity of heart and life to attain to that state of soul in which, what Christ has taught and miracles have confirmed, we shall recognize as truth by immediate intuition. Blessed are they who without seeing yet have believed. Blessed are they who by doing the will of God, know by an inward light and experience that the words of Christ are from God.

*We call this inspiration, because it is so in truth, and because it is regarded so by all Christians, although in expressing the idea, a different phraseology may commonly be used. But we have spoken of it at length for another reason. There has sprung up amongst us of late a class of writers, who while they affect a more than ordinary use of the word, seem to us to reject all peculiar inspiration so far as the Christian revelations are concerned. They speak of a general inspiration, as if the nearness of God to the human soul had been lately discovered, as if it were something not generally understood and believed; whereas, instead of there being anything new in this idea, this form of inspiration has been recognized by every one who has believed in a spiritual Providence. But while they insist on what no one who believes in a Providence has ever doubted, they reject all inspiration beyond this. All the inspiration which they recognize depends on the purity and activity of the mental and moral faculties. They acknowledge no direct revelations of truth from God, beyond what the human mind discovers for itself. As inspired teachers, Shakspeare, Plato and Jesus belong to the same class and differ only in the degree—not in the kind of inspiration. The speculations of Socrates and the teachings of Christ are to be [illegible] as inspired in the same way and differing in degree only as the moral character of Jesus may be thought to have been more pure and his intellect more enlarged. Christianity is to be viewed not as containing direct revelations of truth from God, but as another system among the countless systems of philosophy—resting on no peculiar authority—and its principles to be received only so far as they are verified in the consciousness and reasonings of each individual. On the other hand we look on Christianity as revealing truths respecting which the human mind, unless aided by a light, different from and higher than the spiritual aid and light vouchsafed in different degrees to all, could never have attained to any certainty. To use an obvious illustration; there exists between the discoveries of philosophy and Christianity, the same difference as between the eye-sight knowledge of Columbus respecting the existence of this continent and the dreams and speculations respecting its probable existence, of geographers and philosophers over their maps, before Columbus had crossed the Atlantic.

A SUPPOSITION FOR THE USE OF BELIEVERS IN HEREDITARY TOTAL DEPRAVITY.

Suppose a person distinguished for his humility, meekness and his talents as a speaker, should make his appearance in Massachusetts as an itinerant preacher; that he forbears to attach himself to any one of the existing sects, but treats them all with kindness, and is willing to preach for any who are willing to hear him; that in his preaching he is practical, solemn, affectionate and impressive—employing his time principally in explaining to men the requirements and prohibitions of God, correcting prevailing errors in respect to duty and sin, reproving men for their vices, calling on sinners to break off their sins by righteousness, and their iniquities by turning unto God—warning them of the fearful consequences of continuing impenitent, unfolding to their view the riches of divine love and forgiving mercy, as revealed in the gospel, assuring them of God's readiness to pardon all who shall forsake their sinful ways and become the humble followers of the Lord Jesus. His example is so inoffensive and benevolent that it is a practical commentary of the gospel and his own preaching; and wherever he goes multitudes attend on his ministry. For the space of three years, he itinerates through the different parts of the state; sometimes he preaches in the capital and in other large towns, at others in the remote towns and villages. Ministers of the various denominations hear him with anxious desire to ascertain his theological opinions, and some of them with desire to catch something from his lips that they may accuse him. But during the whole of his ministry he says not a word respecting Adam—his apostacy, or of a sinful nature derived by generation from him. The preacher accounts for the ungrateful conduct of sinners in rejecting or refusing the offers of the gospel, not by their possessing an hereditary sinful nature, but by their inordinate attachment to such objects and pursuits as tend to gratify their fleshly and sensual appetites and propensities. In conversing with wicked men, who seemed to trust in themselves that they were righteous on account of their being the offspring of a pious ancestor, the preacher said not a word of their descent from Adam, and of their having been ruined by his transgressions, or by the displeasure of God on that account. He however assured them that as to their *moral character* they were rather the children of the evil one, than of their pious ancestor. At other times he had occasion to speak of 'little children,' and in doing this he was so far from teaching that they should be regarded as totally sinful, and little images of the worst being in the universe, he at one time represented them as examples worthy to be imitated even by ministers,—at another he expressly said, 'Of such is the kingdom of heaven,' and this too without subjoining a single word by way of caution.

Once more, suppose that this preacher, during his ministry in Massachusetts, was known to have a number of pupils, as students in divinity; and that when they became preachers, it was found that they were in their preaching as perfectly silent as their preceptor had been in regard to speaking of Adam, his fall, or a sinful nature derived by generation from him.

I would now seriously ask, what would be thought or said, at this day, of the theological opinions and sermons of such a preacher? Would it not be said by many, even of the clergy, that he was very deficient in regard to preaching the essential doctrines of the gospel? Would he not indeed be suspected, reproached and censured as a heretic? and by some, would he not be denounced as unworthy of the name of a Christian teacher? Yet such a teacher was the Messiah; and so far as we are enabled to judge by the *sermons* which have come down to us, such preachers were his apostles. If there is the least allusion to the apostacy of Adam, or a sinful nature derived from him, in any sermon recorded in the Bible, I have been unsuccessful in my researches.

On the supposition that we all came into existence under the displeasure of God, with a nature wholly sinful, and that this doctrine is an essential article of faith, how are we to account for the fact that this doctrine was *never* named or taught in any sermon either of Moses and the prophets, or of Christ and his apostles? Is it not a fact that all these inspired teachers have been a thousand times implicitly reproached by the denunciations which have been poured forth against such preachers, as omit to teach the supposed essential doctrine?

A LAMENTABLE FACT.

There are some who appear to think that no studies or discussions are of importance except those, which tend directly to increase the amount of physical enjoyments, or to add to the vanities, the amusement, or the embellishment of life; or such as give a pleasent exercise to the mind, without any direct or inconvenient bearing upon men's sentiments and principles of action. According to them, the physical sciences must be advanced, poetry, the drama, works of fiction, and the fine arts are to be encouraged, history furnishes a pleasant recreation, political economy affords topics for discussion, and if wisely studied, may increase the wealth of individuals or of a nation, and there are other branches of learning which may promote a man's advancement in life; but as for metaphysics, the science of morals, and critical and doctrinal theology, a wise man will 'doff them aside, and let them pass.' The study of mind, of all that is active and immortal in our nature, of its powers and its laws, of those principles on which its improvement depends;—the study of the nature, character and will of God, the most ennobling and affecting object of contemplation, the object of highest interest to beings who are entirely at his disposal;—a just acquaintance with incomparably the most wonderful events in the history of our race, relating to the direct interpositions of our Creator,—a correct conception of those truths which the Almighty has deemed of sufficient importance for himself to communicate to man; right notions of the principles and extent of duty, of that science which has a continual operation upon our affections and conduct;—a true apprehension of our relations to God and eternity, and of all that is of serious concern in our hopes and fears; those studies, in a word, which lay at the foundation of all correct principles of judgment, feeling, taste and action, respecting the objects and events of life, are regarded by by some as of scarcely any interest to a really practical and intelligent man, and as principally serving to minister occasions of strife and ill will to those who would be much better employed, if they would cease to disturb the opinions of their fellow men upon topics like these; seeing that it is of so little importance whether men believe what is true or false concerning them.

DEVOTION AT CHURCH.

There is a readiness, and in many, an eagerness to hear. There is much ado, even, about preaching and preachers; much anxiety about who will preach, and whether the preacher will be interesting; so much indeed, that some will not attend upon public worship, till they can be satisfied on these points. And when this part of the service is satisfactory, there is enough of admiration; and quite too much, sometimes, for the hearer's profit. Nay, this sentiment is not confined to this part of the service; we hear of 'admirable prayers,' too. The music, also, comes in for a share of notice and comment. All this has a fair show. But what, in the mean time, becomes of the great and ultimate object for which all this is ordained, and for which, indeed, it ought to be solicitously cared for? Is there by any means, an equal anxiety in the mass of minds, whether they shall be able, in simplicity and without distraction, to present an humble and fervent offering to their Maker? Are they half as anxious to please God, as they are to be themselves pleased? half as anxious about their devotion, as they are about their entertainment? Are not the minds of multitudes fatally distracted from the true object and end, by the zeal they entertain about the means?

When shall we come to think our devotions worthy of a more intense desire and endeavor, than all the objects in the world beside! Is it not the design of public worship, I ask again, to approve ourselves unto God, and gain his favor and blessing? We all admit that it is. But can we expect to gain them with such negligent devotions as are commonly offered in our churches? with minds distracted, wandering, weary of the service; with the mere form and

posture of supplication; with prayers, in short, in which so far from engaging, we scarcely ask or care whether or not we shall gain the favor and blessing of God?

I cannot help exhorting every one, therefore, who visits the sanctuary to pray, distinctly to embrace this among the objects for which he goes up to the house of God. Weak, erring, tempted as you are, weary, heavy laden, sinful,—pray! Poor in the resources of your own mind, feeble in your better purposes, liable to fail in the keeping and guidance of the soul, —pray! Overwhelmed with the cares of business, or crossed with disappointments, or bowed down with afflictions, or lifted up to the more dangerous trial of prosperity,—pray! God will help thee, frail, erring, tempted creature!—'He waiteth to be gracious.' Proud man! more frail, more erring, more tempted for all thy pride—proud man! who standeth in thine own strength—God help *thee* indeed! for thy security is thy danger, thy strength is thy weakness, thy confidence is thy ruin.

For the Register and Observer.

MINISTERIAL AUTHORITY.

Messrs Editors,—I have read with attention, in the two last numbers of the Register, the Editorial articles on our 'Social Religious Institutions,' in which it is attempted to show that such as are formed on the Congregational plan are founded in nature and necessity, and exempt from the objections made by some reformers to other religious establishments. As this is a subject now exciting great interest in the community, and one in which I take considerable interest, I trust you will excuse my asking a question or two on a point which I do not thoroughly comprehend.

In your last article you say, 'We recognise and claim no authority in the office of Christian preacher and teacher'—and again—'He (the minister) acts with no authority but that which his character gives him' &c—and again—'he speaks with the authority of truth, and this is all the authority the clergyman among us, at the present day, assumes.' &c &c.

I have understood that ministers, (Congregational, as well as others,) are set apart for their office, as one of a peculiar and sacred nature, and this I suppose, is denoted by the rite of ordination, which does not seem to indicate their election from the people, on account of their character, but professes to convey a spiritual authority, in imitation of the practice of the Apostles for that purpose; certainly such is the impression derived from it by most of the laity, who, otherwise, would see in it nothing but an unmeaning ceremony. This sacredness of the office of the minister is recognised by the Civil law; which, *on that account* exempts him from military, and some civil duties; and authorises him to perform the rite of marriage in common with its magistrates. The customs of society and of our churches farther invest the minister with the exclusive prerogative of administering the ordinances of Baptism and the Lord's Supper, and of officiatiug at marriages, funerals, and public celebrations.

I would now respectfully ask, whether you do or do not understand these circumstances as conferring any authority on ministers on account of their office, or any other than that arising from their character or the truth they preach. If you consider them as conferring none, I would inquire whether you would have the offices freely participated in by any member of a church, who may exhibit an equal amount of truth or purity of character? and if, on the other hand, you consider them as conferring distinct and exclusive authority, you would grant me a favor by explaining the proposition I have quoted from your article.

Yours respectfully, J. P. B.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 24, 1840.

MINISTERIAL AUTHORITY.

In our last paper, we considered the objection made to the clerical office, that its incumbent speaks *authoritatively*. We maintained that as the office is constituted among us, the clergyman acts with no authority but that, which his character gives, that he speaks with no authority but that, which the truth confers, and that this is an authority which belongs to every man, who in a religious society, constituted upon the plan of the Quakers, should offer, whenever his feelings prompted, to give religious instruction and exhortation.

We supposed that this position would be understood and admitted, we did not deem it necessary therefore to enter into a full explanation and illustration of our meaning. The questions asked in the above communication, from our respected correspondent J. P. B. show however that the precise point to which we had reference is not clearly apprehended by all, and that it is necessary for us, before proceeding to the consideration of some other objections that are made to our existing religious institutions, to review what we have said and to discuss the question of ministerial authority a little more distinctly. It will be recollected that the amount of what we have said upon this subject is as follows. In our first article we admitted that in respect to forms and outward institutions great liberty was allowed under the Gospel—that while our Savior undoubtedly expected and implied in his instructions, that some means would be used, some institutions established to disseminate and uphold the gospel from generation to generation, to give efficacy to its truths, to increase and advance its power, he does not seem to have been solicitous about the precise form of these means and institutions.

In the second article, we waived again the question of authority or appointment, said we had no wish to enter upon the discussion of it, that we were satisfied of the fact, and that it was sufficient for our purpose, that our existing religious institutions were not in opposition to the spirit of Christianity, that they had a sufficient foundation in nature and necessity, and a sufficient security in their utility. In conformity with this admission and position, we contended in our last, that a clergyman among us, does not claim or exercise any authority in virtue of his office, that he speaks as a man to men, as a brother to brethren, as a friend to friend, as to wise men who are to judge and do judge of the truth of what he says; thus he speaks with authority only as he speaks truth. This is the amount of what we have said, and we are willing to abide by it. We do not see any thing that contradicts, or is inconsistent with this in the suggestions of our correspondent. He says, 'I have understood that ministers (Congregational as well as others) are set apart for their office as one of a peculiar and sacred nature, and this I suppose is denoted by the rite of ordination, which does not seem to indicate their election by the people on account of their character, but professes to convey a spiritual authority in imitation of the practice of the apostles for that purpose; certainly such is the impression derived from it by most of the laity, who otherwise would see in it, nothing but an unmeaning ceremony.'—We confess this is the first time we ever knew a congregational layman to present this view of the subject, or to say any thing which implied that he did not consider himself as having any voice in the election of his minister, or that he did not elect him on account of his character and qualifications, or that he supposed that the services of ordination conveyed to that minister any *spiritual* authority over him. The great idea or principle of Congregationalism, as we understand it, is the right of each congregation or society of worshippers, to manage its own affairs, in its own way, and elect whomsoever it pleases to be its minister. The council commonly convened at ordinations, we have always supposed, is simply a delegation from the churches to express their sympathy and render such assistance as might be desired, in the services with which the minister elected was to be introduced into his office; but not a body having any authority to prevent or annul the proceedings of the congregation, or to convey any authority upon the minister. If this body, or any member of it, is dissatisfied on any account, he may withdraw; if all are dissatisfied, all may withdraw, or endeavor by their advice and counsel, to prevent further action, but cannot forbid it on authority. The congregation may listen to this advice or not as it chooses; may call to their aid another counsel, or proceed to ordain their minister themselves. That this right has sometimes been exercised, that this idea of Congregationalism was long since admitted and approved, will appear from the following notice of the Rev. James Freeman's ordination, written by Rev. Dr Belknap and published in the Centinel 1787.

On Sunday the 18th inst, was exhibited at the house formerly called the King's Chapel, an instance of the public exercise of a long dormant right, which every Society civil and religious has to elect and Ordain their own officers. It is to be observed that application had been made to one or more of the *lawful* successors of the humble apostles, for ordination in the Episcopal mode, but it was witheld on account of the unpliable integrity of the Candidate, in scrupling subscription to articles of faith of human composure. And though the Bible, the work of Prophets, Evangelists, and Apostles, was acknowledged as the standard of faith, yet this acknowledgement was insufficient! When priestly usurpation is carried to a certain pitch, the people (thank Heaven) can, and will find out their own rights, and know how to exercise them. Invested with this right by the God of nature, secured in the exercise of it by the civil constitution, and encouraged by all the consistent friends of order and liberty; the independent congregation by their representatives publicly invested with the ministerial office a sensible, honest man, who publicly accepted the Bible as the only standard of his faith, and directory of his preaching and ministrations. Thus without any mysterious, unintelligible ceremonies; without any assumption of apostolic powers; without any pretended superiority of office; without any affected communication of sacerdotal effluvia, was a servant of Jesus Christ introduced into his office in a style, simple, decent, primitive and constitutional. Then was cut the aspiring comb of prelatic pride,—then was undermined the pompous fabric of hierarchical usurpation;—then was pricked the puffed bladder of uninterrupted succession; while the eye of liberty sparkled with joy, the modest face of primitive, simple, unadulterated Christianity brightened with the conscious smile of a decent, manly, substantial triumph.

This is the light in which we have always supposed ordination was regarded under our Congregational system. The minister is in fact ordained by the congregation electing him, and the ministers and delegates from the churches assembled, are simply their agents and friends, convened to express their sympathy and approbation, and render such assistance as may be asked for in the services, by which the minister elect is introduced into the office of pastor and teacher, but not exercising or conferring any authority. And it does not seem to us that an ordination in this light is 'nothbut an unmeaning ceremony,' but an interesting, solemn and impressive service. The consecration of a Bishop or a Pope, is in our judgment an infinitely more 'unmeaning ceremony' than the simple ordination of the Rev. James Freeman by the people who had chosen him to be their religious teacher. The minister is set apart by this service to the work or office of teaching and administering religion; but not invested by it, with any spiritual authority in his office, i. e. his office gives him no authority over men's consciences or opinions, no authority to determine what they shall or shall not believe, how they shall or shall not worship God. There are certain ecclesiastical usages respecting clergymen prevailing in our Congregational churches, recognised by society, and to some extent by the laws, but these are not founded upon the idea of spiritual authority in the clerical office, and are to be carefully separated from it. For instance, the clergyman is exempt from military, and some civil duties, but not solely we conceive, as our correspondent supposes, because of the 'sacredness of the office of the minister,' nor yet because of any spiritual authority inherent in the office placing him above these duties, but for the same reason principally that the judge, and the physician and others are exempt, because their regular professional duties are more important to society, are duties which they must at any and at all times be prepared, as they may at any and at all times be called upon, to discharge, and with which therefore, these occasional duties would more injuriously interfere, than with many other employments.—Again, the Laws authorize a clergyman to 'perform the rite of marriage in common with its own magistrates,' but not surely as our correspondent supposes, on account of the sacredness of his office, for this is not the ground on which it authorises its own magistrates, to perform the service. Protestants, especially independent Congregationalists, do not place marriage among the sacraments, or rites of religion, of the Gospel. It is a civil contract, recognised and upheld by Christianity, but formed and entered into in all Christian countries in conformity with certain legal provisions. It is a contract of deep and lasting importance to the parties entering into it, solemn and momentous as respects its influence upon their happiness or misery. Natural feeling therefore dictates the propriety of recognising the truths, obligations and hopes of religion, when this contract is formed In respect to this feeling, the laws authorize the clergyman to solemnize marriages, they make him a magistrate for that end and purpose, with reference to that particular act: he marries as a magistrate, and performs the religious service connected with the occasion as a clergyman. Did a person have a magistrate to marry him, and a clergyman present to make the prayer, the clergyman might very properly complain that the legal authority vested in him was not respected, but he could not complain that he was treated with any disrespect in his character and office as clergyman.

Again says our correspondent,—'The customs of society and our Churches further invest the minister with the exclusive prerogative of administering the ordinances of Baptism and the Lord's Supper, and officiating at funerals and public occasions.' True! but it is only the customs of society and the usage of our Churches that do this, and not any spiritual authority inherent in his office, appertaining absolutely and exclusively to it. The clergyman stands ready to perform these services, and for the order, comfort and convenience of society, it is desirable that some persons should be ready to perform these services for all, when needed or desired; but no Congregational clergyman, we presume, would claim, in virtue of a spiritual authority vesting by divine appointment in his office, an exclusive right to perform them. Suppose a father chose to administer Baptism himself to his child, or to make the prayer himself at a child's funeral, or to ask some lay friend to do it, or suppose he chose to assemble his family and administer the Lord's Supper to them in a simple, solemn, and reverential manner; no Congregational clergyman would take upon himself to say that these ordinances and services were profaned by being so administered, or that he, and his profession, had exclusive divine authority to administer them and to determine when, and where, and how they should be administered. He may say to this man, 'you are acting contrary to [illegible] all Christian communi[illegible] disorder and confusion[illegible] ties, without, as it se[illegible] cause or any great good to be obtained.' He might say 'it is my duty, business, profession to perform these services; I am ready, have studied, am prepared always to perform them, and therefore can perform them better probably than those, who suddenly and without much preparation take it in hand to perform them;' but he could not, and would not say, 'you are violating a spiritual authority, transmitted from the Apostles and vesting exclusively in me in virtue of my office, to perform them.'

So also the custom, or usage of our Congregational Churches does not permit any Licentiate or Candidate, it does not permit any one, who has not by the simple service of ordination been regularly set apart to the ministerial office, to administer the ordinances of Baptism or the Lord's Supper. We incline to the opinion, that this custom harmonizes with the usage of the primitive Churches, so far as that usage can be gathered from the New Testament and other authentic records, but we do not claim for it absolute divine authority. We maintain and uphold it as a custom, or usage, founded in propriety and tending to preserve the order and usefulness of our Churches and ministers, yet a custom which the churches, the community can change, if they deem best. And should any young preacher see fit to violate this custom in his own conduct, we should not say 'he is interfering with a right or authority, vesting by divine appointment exclusively in an ordained clergyman,' but only that 'he is violating a custom, founded in propriety, universally adhered to in our Churches, and harmonizing in our judgment with the usage of the early Churches.'

The remarks, which we have now offered, will explain, we trust, what we meant when we said that we did not recognize or claim any authority in the office of Christian teacher or pastor, and will show also that the suggestions, offered by our correspondent, do not present any thing inconsistent with or contradictory to this. We did not mean that there were no rules or regulations, no customs or usages in our Churches in respect to the clerical office, recognized by society, and to a certain extent by the laws, or that the clergyman was independent of them. These things unquestionably exist as customs or usages corresponding, we think, to the constitution and practice of the primitive churches, so far as these may be gathered from the Epistles of the Apostles, but only as customs or usages, which society is competent to change and modify as may be deemed best, as an enlightened judgment may think the spirit and advancing interests of Christianity require. The ministry have no spiritual authority transmitted and vesting exclusively in them, to say that such changes shall not be made. They claim among us no dominion over faith, they pretend to no power to say and determine what men shall, or shall not believe, how they shall, or shall not worship God, what shall or shall not be the form and constitution, or the mode of administration of the religious institutions that prevail. In common with all other Christians, they have an influence in determining these questions, as they may from time to time arise, an influence great in proportion to the respect in which their learning, judgment, piety, zeal are held by the community. Upon these and upon all other subjects, they speak with authority only as they speak truth, only as by reason and argument they can produce conviction.

OUR BRUNSWICK CORRESPONDENT, ON THE ATONEMENT.

Some weeks ago we inserted in the Register a communication from our correspondent D. of Brunswick, N. J., and appended to it such 'remarks' as we thought would be at once satisfactory to him and useful to a class of our readers. He has since favored us with another letter of greater length, containing much which we like, and somewhat that shows him to be not only inconsistent with himself, but, as we think, a good deal aside from the Gospel standard of truth. The communication of which we speak, is what follows in small type; and we have taken the liberty to separate the paragraphs, in order to have the opportunity of so interposing our comments, as that they shall stand near to the matter to which they relate.

New Brunswick, N. J., Oct. 2, 1840.

Messrs Editors.—In your commentary upon some observations of mine of Sept. 10th, you admit, that Christ suffered for us, but not as our substitute. A substitute is one, who stands in place of, instead of, another. Christ then suffered for us, but not in our stead. This distinction is too nice for me.

We are surprised that our correspondent should fail to see the distinction. It is as broad and palpable as it is important. The little word 'for' has many significations, only one of which is, 'instead of,' or 'in place of.' When a physician suffers for his patient, is the suffering of the former *in place of* that of the latter? does the physician assume the disease and endure the pains thereof? does he take the medicine, and taste the bitterness of it? Yet he suffers *for* the sick man—suffers from sympathy, from anxiety, from effort—suffers in view of, in behalf of, in aid of, his patient, but not by any means as a substitute. So Jesus suffered for sinners; but he did not feel their guilt nor did he endure the penalty annexed to their transgressions; his sufferings were *for* mankind in the way of assisting them to repent and reform, to become holy and happy. His death was for the same end; he did not die, in any sense, as our substitute; else why are we now subject to death?

You acknowledge that he comes to lead us to repentance, but deny that he made repentance efficacious. You say 'that repentance was efficacious to this end' (obtaining God's forgiveness) 'before'—that is, before the death of Christ. The Orthodox say, that Christ's atonement is in its efficiency; and they admit that true [illegible] which you justly unite with reformation) is [illegible]al. But they deny that there can be true [illegible]xcept through the mediation and atonement [illegible]. You will not deny this, nor make the [illegible]st unnecessary.

We know the Orthodox hold that 'Christ's atonement is retrospective in its efficiency.' But where do the Scriptures inculcate any such doctrine? Nowhere. There is not from Genesis to Revelation a single passage which teaches that the Patriarchs and holy men of the old Jewish Church were accepted by God and saved on the ground of the atonement by Christ. Why attempt to be wise on such a subject, above what is written? Our correspondent says further, 'the Orthodox deny that there can be true repentance except through the mediation and atonement of the Savior.' But had there been no true repentance in the world before Jesus lived and died on earth? Was not David's repentance true? And does he ever refer to a future atonement as that alone which rendered his penitence genuine and acceptable before God?

You say, 'the idea that lies at the foundation of all orthodox theories of atonement, to wit, that the death of Christ was designed to be available to the procuring of God's pardon, in some other way, than by leading the sinner to repentance, we hold to be contrary both to scripture and reason, and withal of injurious tendency.' That the death of Christ was designed to lead sinners to repentance is generally admitted. Shall I understand you to say that his death had no other object? You say elsewhere that 'the purposes of Christ's death were many.' But go on to say, that 'no one of them involves the idea of substituted punishment.' What is substituted punishment? We have already defined the word 'substitute.' What is punishment? It is suffering for wrong doing. Substituted punishment then is suffering or pain inflicted upon one for the wrong doing of another. Now it is admitted that Christ suffered for us; it is also admitted that he suffered to bring us to repentance—that is, he suffered for the guilty and not for the innocent—in other words, he suffered for our sins. And substituted punishment we have shown to be, the suffering borne for the sins of another.

Here is a strange confusion of ideas. Suffering is one thing, and punishment is another; but our correspondent confounds them. Instead of saying, 'punishment is suffering for wrong doing,' he should have said, punishment is suffering inflicted upon one for *his own* wrong doing. Suffering, in order to be punishment, (at least *just* punishment) must be associated with previous guilt, both in the mind of the party inflicting, and in that of the party enduring it. Jesus was innocent; he knew himself to be so; God knew him to be so; how then could his suffering partake of the nature of punishment? Though the Father, for wise purposes, permitted his dear Son to suffer, yet he did not *punish* him at all. But not only is suffering for the wrong doing of another, not punishment—it does not, as we have before said, involve the idea of substitution. One may suffer much for his child or his brother, in order to turn him from the path of error and vice, and yet not put himself *in the place* of that child or that brother, so as to be subject to all the evils to be found in that path. True, Jesus suffered for the guilty—suffered for our sins; but his sufferings, so far from being substituted punishment, were not even substituted suffering; i. e. as a sufferer he did not stand *in the stead* of mankind, but only offered himself as their helper, their Savior, their redeemer. In a word, all his sufferings are to be regarded in the light, not of a substitute for our sufferings, but as a means of delivering us from those sinful ways wherein, if we continue, we must meet with suffering at every step.

You say, 'that the office of Christ, the Mediator and Savior, was not to make God propitious, but to reveal his propitiousness and pardoning love.' Do you mean to say, that God would be propitious to, or pardon the impenitent? When we are reconciled to God, God is reconciled to us, and not before.

We mean to say that God not only could, but can be, and is *propitious* to the impenitent, though he does not and will not *pardon* any while in a state of impenitence. To be propitious, is to be kind. Can unkindness be predicated of our Father in heaven? As the divine attributes can undergo no change, he must ever regard his children with tender affection, whatever alteration may take place in *them*. He may, indeed, agreeably to his wisdom, and does *vary the form* in which he exhibits his love, according to man's reception of it, and the circumstances of his case; *but it is still love*, though to the recipient it may not *seem* so. God loves us as truly when, for our sins he punishes us, as when on our repentance he pardons us, or in our state of holiness he permits us to enjoy that peace and satisfaction of soul which the world can neither give nor take away. True, as our correspondent says, 'when we are reconciled to God, God is reconciled to us, and not before;' but this reconciliation implies no *change in him*; the change is wholly in us. Our sinfulness, which estranges us from God, does not convert his love into hatred towards us; it is only the occasion of his love being manifested to us in another shape, that of punishment, in order that we may be led to repent and reform, and so be reconciled to him, or in the words of the apostle, receive the atonement.

But once more to the parable, 'Suppose,' say you, 'previously to the return of the son, the father had taken care, that an innocent substitute should suffer the penalty due to the prodigal, and in view of this satisfactory expedient alone, he felt able and willing to meet the prodigal.' Now, nobody asserts this, if by 'alone,' you mean without repentance.

Of course, repentance was implied, in our supposed case of the returning prodigal. But repentance, as orthodoxy always teaches, could avail nothing with God, without the 'expedient' of the substitution referred to. Accordingly, when we used the word 'alone,' in the connection in which it stands, we obviously meant, that there was *nothing else but* the above mentioned expedient, which could be the ground or *reason* of the father's feeling able and willing to meet the returning prodigal afar off. Repentance, in the view of all orthodox teachers, is not the *ground* of the divine forgiveness, but only a *condition*. With this condition, the offender in our parable had complied with; and he was returning as fast as he could to declare his penitence; but it would have been in vain for him, by the supposition, without the previously contrived *expedient* on the part of the father; or what amounts to the same thing, it was that expedient *alone* that constituted the ground or reason of his being disposed to pardon and accept his son. And this is orthodoxy; and we reject it as altogether derogatory to the character of our Heavenly Parent, as well as at variance with the doctrine of the beautiful parable delivered by Jesus.

'An innocent substitute.' Do you mean to say, it would be unjust for God to permit the innocent to suffer for the guilty? This is contradicting the common order of God's providence, as you see it daily around you. Indeed, that society is a moral mass, doing and bearing for each other, is a self evident proposition, and one which, I think, you have already admitted. But apart from this, you admit that Christ did suffer for us, that he was innocent, that we are guilty.

True, we do admit that Christ suffered for us—that he was innocent—and that we are guilty. And if our correspondent really perceives in these facts only what (in kind, we by no means say, in degree) is analogous to the 'common order of God's providence, then, certainly, he does not, any more than we, look with orthodox eyes; he observes nothing to suggest the idea of 'an innocent substitute,' in the Calvinistic sense, enduring the punishment threatened as the penalty of sin, that so the guilty might be treated as innocent and righteous. What is there in 'society, doing and bearing for each other,' that resembles at all the office which the advocates of a vicarious atonement allege that Jesus sustained in relation to God and sinners? Says the Rev. Dr De Witt, (and we quote him, because he belongs, or did belong to our correspondent's own city) 'The sinner's guilt was *expiated* by his gracious mediator; the *reparation due to the Most High* he rendered by his obedience unto death.' Is there any thing like this in the 'order of God's providence, as we see it daily around us?' Surely, we do not 'mean to say, it would be unjust for God to permit the innocent to suffer for the guilty;' this, it is true, is continually taking place; the best men do often suffer both in consequence of the sins of others, and in exertions to help others out of their sins; but here is nothing partaking of the nature of 'expiation,' nothing like making 'reparation due to the Most High' for the violation of his law, nothing resembling what, according to the common doctrine of vicarious satisfaction, took place on Calvary.

Permit me to vary the parable, (God forbid that I should attempt to improve it) to add to it, for the purpose of exemplifying what I conceive to be, the scriptural view of the subject in discussion. We will suppose the elder son had been deservedly the favorite—had distinguished himself as the great agent in his father's benevolent efforts. The father addresses his elder son in the following language. 'My son, your brother has wandered far from home; I have heard that he is in great suffering in a foreign land; the place where he is, is distant, the way is dangerous and full of evil. Go to him, tell him I am ready to forgive upon repentance, and have shown that readiness by sending you to save him—bring him back to his father's house.'

So far, so good. We have here what is essentially Unitarian. The father is represented as superior to the son; and the message he sends is to the effect, that he is ready to forgive his erring child on repentance. Nothing is said of the elder brother's doing or suffering anything in order to make repentance efficacious. The father is already disposed to pardon; all he wants is that his wandering son should come home penitent and reformed. It delights, us to find our correspondent taking so Scriptural views of the subject.

The elder son assents, goes from the presence of his father, sets out upon his journey, encounters many perils and much hardship, meets his brother with great affection and delivers his kind message. The younger son deeply sensible of the kindness of the parent, manifested especially by the exposure of his first born and best son, and overcome too by the kindness of his brother, is penitent, determines to return to his father, and does return. He meets his father and thus addresses him, (in addition to the incomparable words that the Savior attributes to him) 'Father, I am overcome by your kindness, manifested and doubled by permitting my dear brother to endure so much for me; to him also I owe a deep debt of gratitude. The remembrance of all that he has done and suffered for me, will, I trust, make me less presumptuous, more humble, and impress me with a deeper sense of the wickedness of my conduct, which required such a sacrifice from him.' The elder brother here addressed the father, 'Father, I thank you that you have pardoned my brother, and especially that you have permitted me to be the instrument of his safe return to our happy home.' I presume that this is all right and that no injustice is done to any one.

Certainly; all right it is; injustice is done to no one; for, happily, the work is performed, not in the Orthodox, but Unitarian mode; except only that, in the case supposed, the best beloved of the father accomplishes the object of his mission without suffering death. Does not our correspondent see that he has contrived to save the guilty and lost one, without subjecting the innocent to punishment instead of the guilty, in order to render repentance availing?

Now, gentlemen, we both, I presume, admit that, according to the moral nature of man and those moral laws that govern that nature, sin and suffering go together. And I aver that according to the same laws, one being may often suffer for another, and thus save the other from suffering; that this process is not only regarded by us, in the dispensation of Providence, as right, as free from all injustice on the part of God, but that the virtuous hold it to be a high privilege to suffer for their fellow men. I also aver that no great good is obtained for ourselves or others without self denial and suffering. The Heathen knew this; an ancient sage said, 'The Gods have placed labor before pleasure.' Could you alter this arrangement, you would destroy the very nature of virtue. Why is it that you applaud a Washington? If there had been no self denial or suffering in all that he did for us would you praise him?

We have only to say to this, that it is true and good, and what Unitarians are continually preaching.

Perhaps you will still say, that Christ suffered to bring us to repentance, but not for our sins. This is a distinction without a difference. Had it not been for our sins would Christ have suffered?

We say, not only that Christ suffered to bring us to repentance, but also that he suffered for our sins, i. e. on account of them; and this of course; because were it not for sin there would be no occasion for repentance; and had mankind been perfectly holy, there would have been not only no need of his suffering and dying, but no need of his living on earth, for them.

Now if no good is obtained for ourselves or others without suffering—if what Howard or Washington did for man required suffering on their part, according to the moral laws of God,—What do you think of the salvation of a world? What did Washington for us compared with the salvation of our souls? That Christ should have suffered when he brought light and immortality to light and rescued us from Hell, is not only reasonable, but is strictly in accordance with the Divine law as it is revealed around us. Why then does not the idea of sacrifice, atonement, propitiation, claim the homage of our highest reason, as founded in the immutable laws of God?

All very well. Only let the idea of sacrifice, atonement, propitiation be in accordance, not with the dogmas of Calviu and other erring theologians, but with the teachings of Jesus and his apostles, and it does, we are happy to agree with our correspondent, 'claim the homage of our highest reason, as founded in the immutable laws of God.'

I call upon you, gentlemen, to explain, upon any other system, the agony of the garden. Martyrs have gone, boldly, joyfully, to the stake—not a nerve has quivered. Had the Savior less fortitude than they? You will not dispute his immeasurable superiority to Peter or Paul! From the calm dignity of his life, would you have anticipated the moral convulsion in the garden? I will not trust myself to enlarge here, but in the unadorned story of the Evangelist, there is displayed the agony of a high moral nature, bending beneath an inconceivable weight. I can say nothing of it, but in the language of the Prophet, 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.' Yours respectfully, D.

We need not dwell long on the passage, difficult as it may seem, which our correspondent quotes from Isaiah; for at least two of the New Testament writers refer to it in a way, that shows they did not understand it as teaching the common doctrine of vicarious punishment. One of them is Matthew, who, in his gospel, chapter 8, and verses 16 and 17, says: 'They brought unto him (Jesus) many that were possessed of demons; and he cast out the spirits with his word, and *healed* all that were sick; that it might be *fulfilled* which was spoken by Isaiah the prophet, saying, 'Himself *took* our infirmities, and *bare* our sicknesses.' Now here is a key to the meaning of the whole passage from Isaiah. We see that Jesus *took* or *bore* men's infirmities and sins in no other sense than that of taking or bearing them *away*, i. e. ridding men of them. His sufferings were neither the sins nor the penalty of the sins of mankind transferred to him, but they were what he underwent in order to deliver them from their sins. Thus, he was 'wounded,' was 'bruised,' &c. for, or *on account of* our transgressions. 'For our peace' (this is the true translation) 'was the chastisement upon him,' i. e. he suffered in order that we might be led to forsake our sins, and so have peace. And as regards the declaration,—'The Lord hath laid on him the iniquity of us all,' we say: the Hebrew words, 'he hath laid on him,' literally rendered, are, *he hath caused to meet or turn by him*: and so Peter, who referred to this text, 1 Epistle, ii. 25, understood the language; 'For ye were as sheep going astray, but are now *returned* unto the shepherd and bishop of your souls;' where the word *returned* is manifestly his interpretation of the term which, in our common version, is rendered *hath laid*. Peter is there setting forth Jesus as an example to us of patient suffering, and introduces this passage to encourage us to an imitation of him:

'Christ hath suffered for us, leaving us an example that we should follow his steps.' But if his sufferings were vicarious, or a bearing of the punishment of our sins, they would have no analogy with ours, and consequently he could not, in his sufferings, be an example to us, nor would this passage have been at all to the apostle's purpose.

One word—we have not room, nor is there occasion for many—respecting the 'agony' of our blessed Lord in the garden. Our correspondent seems to think that it cannot be accounted for, except by means of the orthodox hypothesis, that Jesus actually endured in his own person, and as a substitute, the punishment to which the race of mankind were liable, for their sins. It is enough to say of this explanation, that nothing like it is to be found in the Scriptures, and it is at once incredible and unutterably shocking to right reason. What, then, caused the 'agony in the garden?' Suppose no satisfactory answer could be given; it would only be what happens in regard to many questions. But it seems to us, that, the exaggerations of false theology aside, and taking only the simple statements of the Evangelists, we may find sufficient reasons for our Savior's mental anguish, without having recourse to the fiction of vicarious punishment; but we have space barely to suggest a few of them. We do not suppose it was the thought of his death chiefly that afflicted the mind of Jesus, but considerations relating to his disciples, his nation, the world. We have only to think of his exquisite moral susceptibilities and of his perfect knowledge of coming events, and at the same time to view as present to his mind all that was to befal his immediate followers, all that the Jewish people were to be guilty of and to suffer, and all the backwardness of mankind at large to embrace, and their perverse ingenuity and proneness to corrupt and render of none effect, in so many ages and countries, the heaven-derived religion he had been commissioned to teach and establish;—and we need be at no loss, as it appears to us, how to account for whatever painful emotions the divine Author and Finisher of our faith is said by the sacred historians to have suffered, at different times during his ministry, and especially when the hour drew near for his departure from the world.

The Records of the Council recently held in Hollis Street Meeting House, were sent by the Scribe, in accordance with usage, to the Hollis Street Church, the Church calling the Council. We have received from the Committee of that Church the following copy for insertion in the Register.

Boston, Oct. 13, 1840.

A mutual Ecclesiastical Council convened by Letters Missive from the Church in Hollis Street, in behalf of the Pastor of said Church, and the Proprietors of Hollis Street Meeting House, assembled in Hollis Street Church this day at 10 o'clock A. M.

The Council was called to order by Rev. Ezra S. Gannett, and organized by the choice of Rev. Samuel Barrett as Moderator and Rev. S. K. Lothrop as Scribe.

Prayer was offered by the Moderator, and the Letter Missive read. It appeared that the following churches were represented on the Council, viz.

Churches.	Pastors.	Delegates.
Second Church,	Rev. C. Robbins, and	R. W. Bailey.
Brattle Street,	Rev. S. K. Lothrop.	
New South,	Rev. Alexander Young and	Samuel Dorr.
Federal Street,	Rev. E. S. Gannett and	Dea. J. Savage.
Bulfinch Street,	Rev. F. T. Gray and	Rev. Paul Dean.
Twelfth Cong.	Rev. S. Barrett and	Dea. Lewis G. Pray.
Pitts St. Chapel,	Rev. R. C. Waterston and	G. F. Parish.
Suffolk St.	Rev. J. T. Sargent and	Dea. Martin Lincoln.

When the churches had been thus called over, Benjamin Rand, Esq. appeared and presented a Letter addressed to himself and Franklin Dexter Esq. from the Committee of the Proprietors of Hollis Street Meeting House, which he wished to read and lay upon the table.

Rev. Mr Gannett objected to the letter being read or received at this stage of the Proceedings, on the ground that it was not in order now for the Council to attend to it.

Mr Rand therefore gave way and on motion of Rev. Chandler Robbins it was,

Voted That this Council being duly organized do now signify to the parties in whose behalf it was convened, that it is prepared to proceed to business and to attend to any communication, they may wish to lay before it.

Benjamin Rand Esq. then asked leave to read the following letter, which was granted, the letter read and laid upon the table.

Boston, Oct. 13, 1840.

To Benjamin Rand and Franklin Dexter Esqrs.

Dear Sirs,—If, notwithstanding our notice to the churches to whom the Hollis Street Church has sent its Letters Missive, any of the Pastors and Delegates of said Churches should assemble according to those Letters, we request you to say to them most respectfully, that the Society has heretofore expressly disagreed, now disagrees, and never has agreed to the issuing of any such letters, and that any proceedings under them will be without authority from the Society.

We therefore think it unnecessary for us, or for you in our behalf, to enter into any discussion before the gentlemen should they so assemble.

Very respectfully,

Signed.

JOSHUA CRANE,
JOHN D. WILLIAMS,
DANIEL WELD,
WM. W. CLAPP,
TIM. TILESTON,
WARREN WHITE,
RICHARDS CHILD,
} Committee of Hollis Street Society.

After the reading of this letter, Rev. Mr Young said no allusion was made in it to a notice, which had been lately sent by this Committee to the churches, called upon the Council, he would ask to have this notice and communication read.

In compliance with this request, the communication and notice addressed by the Committee of the Proprietors of Hollis Street Meeting House under date of Oct. 3, 1840, to the several Churches to which Letters Missive had been sent, denying that said Proprietors had requested or authorized the Hollis Street Church to issue such letters, and asserting that said Proprietors would not be parties to any proceedings held under said Letters, was then read from the Chair.

Mr Young then said, as there was this discrepancy between the document which had just been read, and the Letters Missive of the Church, by which the Council was convened, he would now move that the Church be requested to make explanation, with respect to the grounds and authority on which it issued said Letters Missive, which motion was adopted.

Whereupon Samuel May, Deacon of Hollis Street Church stated that the Church was ready to make that explanation through its Pastor.

Rev. John Pierpont then rose and said that he was prepared to explain the doings of the Church, and to present Documents in its behalf to show, that the Church was authorized in its proceedings by the records of what had previously transpired, or been agreed upon by the Committee of the Proprietors of Hollis Street Meeting House and himself, with regard to the call of a mutual Council. Whereupon it was

Voted. That it is in order for the Council to receive such explanation.

Mr Pierpont then laid before the Council a document, received by him from the Committee of the Proprietors of Hollis Street Meeting on the 27 of July last, bearing the following caption or title: 'Articles or grounds of Complaint against the Rev. John Pierpont, the Pastor of Hollis Street Church and Society, to be submitted to a mutual Ecclesiastical Council as reasons for a dissolution of his pastoral relation'—the title only of which document, but not its contents was read to the Council; he presented also the Envelope accompanying said document, signed by the Committee, stating they were ready to go with him before a mutual Council, and that they proposed to submit to said Council, the enclosed said articles of complaint, drawn up by them in pursuance of the votes of the Society, and wishing to make arrangements with him as to the time and manner of calling the Council &c. He then read all the subsequent correspondence between the Committee of, the Proprietors and himself, respecting the manner of calling the Council, the number of which it was to be composed the Churches to be invited &c. He also read an application from the Committee of the Proprietors to the Church, to issue its Letters Missive, which application was to be signed by him if he saw fit, and laid before the Church. It appeared that this application was not signed by Mr Pierpont, on the ground that it asked the Church to issue its Letters Missive to convene a Mutual Ecclesiastical Council to consider the question of a dissolution of his connection with said Society, and not to consider the truth or falsehood of certain charges, which it had been agreed upon should be submitted to a Mutual Ecclesiastical Council, as reasons for a dissolution of his Pastoral Relation, and that he remonstrated to the Committee to this effect, professing, however, his readiness to lay their application before the Church, accompanied at the same time by one from himself, requesting the Church to issue its Letters Missive, in conformity with the previous agreement made between them. It appeared that this application of the Committee of the Proprietors, not signed by Mr Pierpont, was subsequently laid before the Church, accompanied by a request from himself, that the Church would issue its Letters Missive, in conformity with the previous proceedings between the Committee of the Proprietors and himself. It appeared that the Church, after holding several adjourned meetings and delaying action for some time and receiving no further communication from the Committee of the Proprietors, did feel itself authorized, and did issue its Letters Missive after the form and manner of those received by the Churches, and through which the Council is convened.

Mr Pierpont then read the subsequent correspondence, which had passed between the Committee of the Proprietors and himself upon the subject, in which correspondence the Committee remonstrate against the form of the Letters Missive, and explain the light in which they regard the document sent to Rev. Mr Pierpont from them on the 27 of July last. Allusion having been made in this correspondence, to the grounds on which some of the Churches invited to be on this Council had declined, Mr Savage asked to have the letters from the Churches that had declined, read to the Council. The letters from the First, the New North, the West the South Congregational Church, and the King's Chapel, declining to be on the Council, were then read.

This explanation having been made by the Pastor in behalf of the Hollis Street Church, some remarks were made by Rev. E. S. Gannett, Rev. Chandler Robbins and the Scribe, respecting the doings of the Church, and the want of precise technical regularity in their proceedings, with respect to issuing the Letters Missive. It appearing from the explanation made, and the correspondence read by the Pastor, that the agreement between the parties was that the Council should consist of delegates from twelve Churches, and it appearing that but two thirds of that number were present, Mr Robbins thought, this was sufficient cause, for the Council to decline all further action, and submitted a resolution to that effect. When, on motion of Mr Savage the Council adjourned to meet in this place at 3 o'clock P. M.

3 oclock, P. M.

The Council met according to adjournment, and were called to order by the Moderator.

The Moderator stated, that the business in order before the Council, was the Resolution offered by Mr Robbins, previous to adjournment, which resolution was as follows.

Whereas it appears from Documents which have been laid before this body, that there was a mutual agreement between the Pastor of Hollis Street Church, and the Proprietors of Hollis Street Meeting House, that the mutual Ecclesiastical Council, which should be called by both parties, should consist of Representatives from at least twelve Churches, and whereas the body here convened consists of only two thirds that number, and whereas it appears that it will be impossible at the present time to make up a Council consisting of the number of Churches agreed upon, therefore

Resolved, That this body be now dissolved.

Mr Savage seconded the resolution in order to bring it before the Council for deliberation, though he was not satisfied with the Resolution, or prepared at the present moment to come to precisely that result. The Resolution was also opposed by Rev. Mr Gannett, the Scribe and others, on the ground that it was not founded upon and did not embrace all the facts, upon which the result to which the Council came ought to be based. Rev. Mr Gannett proposed to amend it by striking out all after the word '*Whereas*' and insert the following,—the resolution as amended to read thus:

Whereas, It appears from documents laid before this Council, that one of the parties on whose account the Council have convened, refuses to recognize its action, that although the Letter Missive, by which the Council were convened, represents the general state of the facts, yet it does not correspond in exact terms, with the request of the Proprietors of Hollis Street Meeting House, to call a mutual Council, and that an agreement was made between the parties that the Council should not consist of less than twelve Churches—therefore

Resolved, That the members of this Council do not feel themselves authorized to proceed further in the investigation of the case.

Pending this amendment and on leave granted, the Pastor of Hollis Street Church spoke, in behalf of the Church, and on his own behalf, in opposition to the amendment, objecting to the indefinite and equivocal statement, that the Letter Missive 'represented the general state of the facts;' contending that it represented the facts distinctly and truly; and Mr Gannett defended and explained this part of the amendment. Before the question of its adoption was taken, on motion of Deacon L. G. Pray it was

Voted, That the whole subject be submitted to a Committee to report thereupon.

Deacon J. Savage, Rev. E. S. Gannett, and Deacon Lewis G. Pray were appointed to constitute this Committee. They retired, and subsequently came in and reported the following resolution.

Resolved, That though in our view of the documents, which the Hollis Street Church have laid before this Council, we are satisfied, that there was, previously to the request made to said Church to issue Letters Missive, inviting a Mutual Ecclesiastical Council, an agreement between the Proprietors of Hollis Street Meeting House, and the Rev. John Pierpont, their Pastor, to call a Mutual Council, and also to submit certain specific articles of complaint against said Pastor, to be deliberated and decided upon, as reasons for the dissolution of his pastoral connexion with the Hollis Street Society, yet, inasmuch as the parties at issue did not altogether agree as to the form, in which the Hollis Street Church should frame such Letters Missive, and inasmuch also, as the whole number of the Churches agreed upon as requisite to constitute the Council, is not present, and inasmuch furthermore, as the Committee of the Proprietors of Hollis Street Meeting House have by their Counsel declared, that the Society will not be a party to any proceedings of the Council, therefore this Council, not perceiving that it is in their power to do anything towards effecting the objects for which they were called, do now decline going further into the investigation of the case.

On the question of the adoption of this resolution, it was adopted by an *unanimous vote.*

Rev. Mr Gannett then made some remarks upon the distracted state of Hollis Street Society, and upon the importance and propriety of the council expressing their Christian sympathy and kindness and desire to aid in healing their differences, and submitted the following resolution.

Resolved, That in view of the unhappy controversy which has now for some time existed between the Pastor of Hollis Street Church, and the Proprietors of Hollis Street Meeting House, a controversy, which the sister churches of this city cannot behold without grief, the members of this council are constrained to express their earnest hope, that it may soon be brought to a termination, by such measures on the one side and on the other, as will produce an amicable settlement, and although precluded by the reasons signified in the former resolution, from acting upon the questions submitted to them in the Letter Missive, or upon any other questions involved in the controversy, they yet, for the sake of promoting what seems to them most desirable, will so far depart from the usage of Ecclesiastical Councils, as now in their associate capacity to offer to act as Mediator, if the parties in the case will in any way enable them to discharge so grateful an office.

Resolved, That the preceding resolutions be communicated by the scribe of this Council to the Pastor of Hollis Street Church and to the Committee of the Proprietors of the Hollis Street Meeting House, and that this Council adjourn to ——— that if at that time the parties should express a wish to avail themselves of the offer of mediation which this Council now make, the Council may adopt such further proceedings as they may deem best, or may adjourn sine die.

After some discussion upon these resolutions, a proposition was made by the Scribe, to amend the first resolution by striking out all after the words 'amicable settlement' which amendment did not prevail. Mr Gannett said he had no wish to hurry the Council into a course they would afterwards regret; it was then

Voted, that the Council adjourns to meet at this place at 10 o'clock tomorrow morning.

Oct. 14, 1840, 10 A. M.

The Council met according to adjournment, and was called to order by the Moderator. Prayer was offered by Rev. Paul Dean. The Scribe said that as it seemed desirable, that the records of the Council should embrace and present as far as possible all the grounds, on which the Council came to its results, he had prepared from his memoranda, a more full record of the previous meetings, which he desired to read, that it might be subject to such alterations or corrections as the Council might think proper to make. No objection being made, the Record of the two sessions of yesterday was accordingly read by the Scribe, and after some slight corrections and amendments, and some objections on the part of Mr Robbins, afterwards withdrawn, as applying not to the records, as made out by the Scribe, but to the course of proceeding adopted by the Council, it was on motion of Mr Young,

Voted, That the Council approve and accept the Records.

The Moderator then said, it was in order to take up the Resolutions offered yesterday evening by Rev. Mr Gannett.

The first Resolution was accordingly read, and spoken to at some length by Mr Gannett, pointing out the various ways in which it was possible for this Council to do good by its offer of mediation. After a full discussion, the first resolution was *unanimously adopted.* The second resolution was then taken up and an amendment proposed by Rev. Mr Young, the resolution as amended, read thus.

Resolved, That the preceding resolution, be communicated by the Scribe of the Council to the Pastor of Hollis Street Church, and the Committee of the Proprietors of Hollis Street Meeting House, with the assurance that this body will assemblo again, whenever it shall be signified to it by the Scribe, that he has received from both the parties an acceptance of its offer of mediation.

This amendment was accepted by the mover and the resolution as amended was adopted.

Mr Robbins then offered the following resolution.

Resolved, That the first clause of the resolution presented by our special Committee and adopted yesterday afternoon by this Council, was introduced to account for the action of Hollis Street Church in sending out its Letters Missive, in the form objected to by the Proprietors of Hollis Street Meeting House and not with a view of expressing any opinion in regard to any matter of difference between the parties.

This resolution was spoken to by Mr Robbins in support of it, and by the Scribe, Rev. Mr Gannett, and Mr Savage as being unnecessary, the Records of the Council, sufficiently showing what was the purpose of the clause in question. As it was merely a resolution of explanation in vindication of the proceedings of the Council they would not object to it, if it would be any satisfaction to Mr Robbins to have it passed. The Resolution was accordingly adopted.

It was then, on motion of Rev. Mr Young,

Voted, That the foregoing Records and Resolutions be accepted as the result of this Council.

On motion of the Scribe it was then,

Voted, That this Council be now dissolved.

SAMUEL BARRETT, *Moderator.*

S. K. LOTHROP, *Scribe.*

Poem spoken at Cambridge, before the Phi Beta Kappa Society of Havard University, August 27, 1840. By Francis C. Gray. Boston: Charles C. Little & James Brown. 1840.

We have read Mr Gray's poem with much pleasure. The circumstances under which it was spoken, (the regular poet on the occasion, being prevented by sickness from attending) would disarm criticism, had the poem any thing to fear from it. But it has not. It bears indeed some marks of haste, but it is written with great spirit, with an easy and flowing versification, is rich in noble thoughts and apt illustrations, and has some passages of high poetic merit. Just and appropriate notices are taken of Dr Kirkland and Dr Bowditch, with both of whom Mr Gray was for some years associated in the Corporation of the College. From the tribute to the memory of Dr Bowditch, we extract the following passage, with which the poem closes.

From earliest youth, upon himself alone
Depending, none he feared, he flattered, none,
But shewed, throughout his life's consistent plan,
The self-reliance, that makes man a man;
Fearlessly followed what he thought was right,
And did whate'er he did,—with all his might.

To latest age, he kept the stainless truth,
The modesty, the playfulness of youth;
With rock-like firmness, joined to liveliest zeal,
Calm to resolve, but oh, how quick to feel,
Too frank to feign, too shrewd to be beguiled,
'In wit a man, simplicity a child,'
Free from suspicion, selfishness or art,
He spoke, and acted only from the heart.

His was the life, the real sage to bless,
A life of high exertion, and success.
His was the death, the sage's life to crown,
Calm, grateful, full of trust, he laid him down;
Mid those he best loved, and who loved him best,
And happy in their love, he sank to rest,
While even their grief was mixed with joy and pride,
To think he thus had lived, and thus had died.

No, not for thee did friendship ask a tear,
Not for thy sake do I now name thee here;
But for their good, whom thou hast left behind,
But for ourselves, our country and mankind,
But for these youth, who rise to take our place,
Just starting eagerly on manhood's race,
That they with kindred energy may strive,
That thy example in their lives may live,
And cheering others in the generous strife,
Thy memory bless thy country, like thy life.

And pardon, should another motive lend
Its aid, and with the man unite the friend;
Nor blame, that one, who on a foreign shore,
Was doomed to hear, that we should meet no more,
Who could not have the privilege to stand
By the sick couch, and press thy fainting hand,
To hear the wisdom of thy parting breath,
And see the simple triumph of thy death,
To whom another's tongue was charged to tell
Thy last kind words, thy fatherly farewell,
Should seize this hour, the earliest fortune gave,
To pay the tribute truth and feeling crave,
And here at length, the grateful task assume,
To hang one humble wreath upon thy tomb.

SUNDAY SCHOOL SOCIETY.

We would call the attention of our readers to a meeting of the Sunday School Society to be holden to-morrow evening. A Report is expected from Rev. F.T. Gray, the Society's Agent, who within the last few months has visited many of the Sunday Schools in the State, and will doubtless communicate many interesting facts. It is hoped that there will be a general attendance of the friends of Sunday Schools, and that if any one has a good word to say, he will say it.

The new Church recently erected by Rev. Mr Cunningham's Society, Dorchester, will be dedicated on Wednesday next. Services to commence at 3 o'clock, P. M.

Dedication at Harvard.—We understand that the new Church erected by the First Society in Harvard, Rev. Mr Gilbert's, will be dedicated to Almighty God on Wednesday the 28th inst.

*** Hon. John Quincy Adams will deliver the Introductory Lecture at the Warren street Chapel, on Tuesday evening next.

ORDINATION AT MANSFIELD.

The ordination of Mr J. L. Stone, as Pastor of the First Congregational Church in Mansfield, will take place on the next Wednesday. Sermon by Rev. Mr Stone, of West Bridgewater.

DOMESTIC.

Vermont.—The Legislature of Vermont convened at Montpelier on the 8th inst. By a letter in the Boston Post, we learn that the official vote for Governor is as follows:

Jenison, Whig,	33,435
Dillingham, V. B.	22,637
Whig majority,	10,798

The votes of Barre and Vershire have been thrown out on account of informality. Including these towns, Dillingham's vote in the State is 23,050. Last year, 22,257. Increase 793. Excluding these towns, the increase is 380. Increase of the Whig vote, nearly 9000.

The Progress of Steam.—The first steamer on the Mississippi, was launched in 1811—now there are more than six hundred on that river and its tributaries. The first steamer passed on the lakes from Buffalo in 1818—now those inland seas are navigated by sixty-one steamships, some of them magnificent in their construction and of the largest class.

Postage to England.—We were not before aware of the fact that no postage is charged here on the letters forwarded to England by Mr Cunard's line of Steam Packets; but finding such a statement in a New York paper, we have taken the pains to inquire, and find that it is even so. All that is needful to be done, is, to have them lodged at the Post Office in this city before 10 o'clock on the 1st and 15th of the month. The Post Office charge *one cent* on each letter, thick or thin, but there is no other charge. If letters are sent by mail to Boston, by paying postage to this city they will be forwarded.—*Mer. Journal.*

Worcester Agricultural Society.—The twenty-first annual festival of the farmers of Worcester County, was held on Wednesday, Oct. 14th. The festival came in the most beautiful month of the seasons of New England, and was held under the most cloudless and bright skies which smile on the autumnal days. From the circumstance that the postponement of the show from the time first fixed prevented interference with other exhibitions, our friends and neighbors who have usually been deprived of the opportunity to visit us, were enabled to be present. No accurate estimate of the numbers in attendance can be made: the substantial yeomanry and husbandmen were here, and no finer show of men was ever made:—it is probable that at least twelve thousand persons participated in the innocent festivities and useful exercises of the day. Never was an assembly more exemplary in conduct: no riot, disorder, accident, or difficulty of any kind, is known to have thrown a single shadow over the brightness of the happy occasion:—on the contrary, the numerous spectators departed pleased and gratified with the interesting exercises and exhibitions of the holiday.

The annals of the farm were more numerous in quantity, and more excellent in quality than ever before. On turning over the records of the society, it is pleasant to notice, that from the commencement in 1819 to the present, there has been regular and progressive increase in the favor with which the institution has been regarded, and in the evidence of the beneficial influence it has exerted.

Having no political connexions or alliances, it has furnished common ground where all might meet as friends, and join in united efforts for the good of the community. Party and sect have alike been forgotten, and catholics and protestants, defenders and opponents, of the principles and practices of the administration, have stood side by side and given their hearts and hands to the work of being useful. No one but jealous and discontented partizans ever suspected that the condition was otherwise: and no one who was not impelled by morose and disturbed feeling has ever suggested that there could be improper motives in those who have given time, labor, and money, to promote the purposes of one of the best of all our local associations.

The whole number of cattle, sheep, and swine, was five hundred and forty.—*Worcester Ægis.*

Texas.—A letter in the Galveston Sun, dated Sept. 12th, states:—From the 2d September, 1839, to the 2d September, 1840, there were one thousand and sixty-six arrivals at the port of Galveston from foreign countries, and four thousand three hundred and seventy-six passengers arrived within the same time.

FOREIGN.

From Europe.—The steam-ship Acadia arrived at this port at nine o'clock on Saturday morning 17th inst; in 12 and a half days from Liverpool, having left that port on the afternoon of Sunday the 4th inst. She was only 31 hours from Halifax.

The English news is not important, unless in connexion with the China news.

The latest accounts from China are given in the following extract of a letter from Bombay, July 23, received by the Mediterranean packet.

The steamer is already under weigh, and dropping down, but I try to catch her with three lines, to say that a private express from Calcutta has arrived, which states that intelligence had been received there from China by the steamer Enterprise, of the arrival of part of the expedition in the Canton river, and the total destruction of the forts of the Bocca Tigris. We shall know the truth of it all in a day or two; it is doubted by none.

Her Royal Highness the Princess Augusta Sophia, died at Clarence House, St. James's Palace, at twenty minutes after nine o'clock, on Tuesday morning, September 22d.

The Rev. Mr Mathew was in Dublin administering the tee-total pledge, which, in two days, was taken by nearly 50,000 people. The spot selected was the rear of the custom-house, where a similar scene took place some time since.

The Paris Correspondent of the Boston Courier furnishes the following.

Spain.—Our last news from Spain left Espartero with full powers to form a new ministry favorable to the views of the different juntos, to dissolve the Cortes, and to postpone the operation of the law against the Ayuntamientos.

Portugal.—From Portugal, we learn that the Cortes are busying themselves in concerting some means for redeeming the national credit, by a part payment on the interest of the foreign debt.

War in Africa.—From Africa, we have a despatch from Marshal Vallee, containing the particulars of a battle with the Arabs, and a list of meritorious officers who distinguished themselves, but none of it would interest the American reader.

Affairs of the East.—From the East, we have nothing of interest this week. Count Walenski, on a special mission from France, and Baron Levin, on a special mission from Russia, arrived at Constantinople on the 9th Sept. Rifaat Bey has also arrived at Constantinople from Alexandria, with the new proposition of Mehemet Ali; but it is believed that the Sultan will not hear it, or in any way accede to it. The Sultan has declared the reign of Mehemet Ali in Syria at an end, and has proceeded to designate new officers to many responsible posts, some of whom have started for their duties; but it is doubtful whether they will be allowed to assume them. Mehemet Ali, has to be consulted on this point—or a any rate his reign in Syria is not yet finished, and a mere protocol of the Sultan cannot despose him at present.

By later accounts we have news of the fall of Beyrout by the forces of the allied powers Austria, Russia and England. An extraordinary express was received in London from Marseilles on the 3d Oct.

'*Marseilles*, Oct. 1. Half-past One.

'Malta, Sept. 27. The Prometheus, which left Beyrout the 20th, announces that after a bombardment of nine hours, which reduced the town to ashes, the Egyptians evacuated the town in the night, and the Allies took possession of it.

'The Oriental, which quitted Alexandria on the 24th, makes known that the firman, deposing Mehemet Ali, had been communicated, on the 21st, to his Highness, by the Consuls-General of the Four Powers, who instantly struck their flags, and retired on board their shipping.

(Copy,)

'Director of the Telegraph Flocon.'

The above is the most important and alarming intelligence that could be received. As members of the French government have said that if the Treaty were executed a l'outrance, there must be war, I dare not say more to alarm the public mind, but I view it as much fatal news, and I have good reason to do so.—*Morning Herald.*

Holland.—An express had arrived in London, from Brussels announcing that the King of Holland had abdicated, or was about to abdicate his throne. The correspondent of the 'True Sun' writes thus.

'I hasten to communicate to you the most important news just received by the Amesterdam papers of Wednesday afternoon, that his Majesty, before setting out the day before from the Hague, for the Castle of Loo, announced to his ministers his intention of abdicating. In a few days a proclamation will be issued, by which his Majesty will inform his subjects of his resolution. I am enabled to assure you, from private letters which I have received this moment from Holland, that this news has an official character.'

The *Observateur* of Brussels gives several extracts from the Dutch journals, which confirm this intelligence. In the city article of the *Avondbode*, of the 30th, it is stated that the rumor caused great depression. The King made known his resolution to some of his ministers before his departure for the *chateau* of Loo. The *Handelsblad* makes the same announcement, and adds that 'the King went to Loo with Baron Fagel, one of his oldest friends, who had recently arrived from Paris, where he had performed the functions of minister plenipotentiary. The Prince and Princess of Orange are summoned to meet the King at Loo, on Monday next. It is believed that his Majesty has already given orders to transmit in two days all official documents of the various ministerial departments to the Prince of Orange, who will for the future conduct all the affairs of the kingdom. The Dutch papers do not even hint at the causes which have led to this determination on the part of the King; but it is thought in Brussels that he has descended from his high estate solely to accomplish in private life the union with an amiable lady of his court which met with so much opposition when first announced to the Dutch people about a twelvemonth ago.

Number of Members in the Wesleyan Society.—The following is an abstract of the returns made to the late conference, of the number of members in this society, showing an increase during the year, of 22,551:

Great Britain	1840	323,178	
" "	1839	307,068	
Increase			16,110
Ireland	1840	27,047	
"	1839	26,383	
Increase			664
Foreign stations	1840	78,504	
"	1839	72,727	
Increase			5,777
Total increase			22,551
Reported as on trial in G. Britain, March, 1840			19,603

—*English paper.*

Wonders of the Arctic Ocean.—One of the natural curiosities which this region has presented to every traveler, is particularly noticed in the accounts of Van Wranzel's expedition. It is the prodigious quantity of the bones of the mammouth which are found. The farther north the greater is the quantity, and some of the Asiatic Arctic islands are found to be composed of little more than a mass of mammouth bones. For eight years, Siberian traders have been conveying them away by ship loads, and they are still apparently undiminished. The like phenomenon of the existence in this inhospitable clime of immense multitudes of these herbivorous warm-blooded animals, appears along the whole northern coast of Asia and America, and affords scope for a great deal of scientific speculation upon the natural history of the earth, and the most curious branches of geology.

Statistics of French Railways.—The following is stated to be the number of travelers, during two years and eleven months, viz. on the St. Germain Railway, 3,716,416; on the Versailles, during about the same period, 1,079,000; and the St. Cloud, during two years and two months and a half, 119,541, making a total of 4,915,159 persons traveling in the specified periods to and from the above mentioned places.

Consumption.—Dr. Latour of Paris, has published the following rules for preventing consumption in those persons, who are predisposed to it:

'A consumptive patient should inhabit a dry, airy locality, well exposed to the influence of the solar rays. Residence in any large city predisposes to consumption. A temperate climate should be chosen, where the variations of the temperature are neither sudden nor frequent. Traveling, and particularly sea voyages, is attended with decided advantage in the early stage of consumption. The patient should be warmly clothed, and covered with flannel from head to foot. He should take habitually some moderate exercise, as walking, riding, &c.; exposure to the open air and sun's rays are absolutely necessary. He should exercise the mind in a moderate degree, but avoid all strong moral emotions. He must renounce any profession which requires strong muscular exertion, a bent position of the body, residence in a damp, moist place, &c. and, finally, the food should be rich and nourishing.'

The working classes in England and in France.—In France, the characteristic of the present disturbances is the absence of political impulse or object. The riots are neither Carlist, Republican, nor Bonapartean. The cry is not for more freedom, but better wages. The attempt is to barricade out the middle men from industrial interference, and not the Orleans Bourbons from the government. In England on the contrary, political change is the sum and substance of the demand. The cry is for the Charter, the whole Charter, and nothing but the Charter. On the surface, at least, the agitation, as it has been and will be again, is exclusively political. Yet the source and tendency of the discontent are the same. French artisans ask, or strive to enforce, those regulations on their behalf from existing authorities, which English artisans speculate on making for themselves, by a commanding influence over the reformed Legislature. The state of things in England shows a wider alienation than in France between the different ranks and orders in society. Its aspect is more formidable, although no London barricades are dreamed of by the Chartists. The barricade of thorough distrust presents greater difficulty to the statesman than any which could be raised by stones and omnibuses.—*London Morning Chronicle.*

Diamonds found near Algiers.—Three diamonds have been found in the auriferous sands of the river Goumel, in the province of Constantine. One of them weighs three carats. It is worth about 20*l.*, if free from flaws, according to the usual mode of computation: it has been obtained by the School of Mines at Paris. The second weighs 1 1-4 carat, and is possessed by the Museum of Natural History; and the third, by M. Le Dree, weighs 1 carat.

SUNDAY SCHOOL SOCIETY QUARTERLY MEETING.

A meeting of the Sunday School Society will be held at the Tremont Chapel, Philips Place, tomorrow evening, at 7 o'clock. Teachers and all interested in Sunday schools are invited to attend.

Addresses are expected from several gentlemen, and a Report from the Society's Agent, Rev. F. T. Gray.

JAMES H. WEEKS, *Rec. Sec.*

MARRIAGES.

In this city, on Sunday evening, Mr Geo. W. Page to Miss Ann S. Clones.

In this city, Mr John Penniman to Miss Nancy McLanathan; Mr Stephen Cathoon Rhodes to Miss Rebecca C. Reed.

Oct. 18, Mr John Eaton to Miss Jane L. Tibbetts; Mr James Hobbs to Miss Isabella T. daughter of the late Thornton Barrett, of Bath, Me.

At Concord, N. H. 8th inst. Rev. Sullivan Holman, of Nashua, to Miss Asenith Stevens of Salisbury.

At Pittsfield, N. H. Rev. Stephen S. N. Greely, Pastor of the Congregational Church at Gilmanton Iron Works, to Miss Sarah B. Curtis, daughter of Rev. J. Curtis of P.

DEATHS.

In this city, Edward, youngest child of Mr Charles Bowker, 4 years and 9 months.

In this city, Oct. 16, George Lane, youngest son of Mr Otis Norcross, 10 months.

In this city, Oct. 12, Mrs Mary, wife of Mr Thomas J. Dunbar.

In Newton, 19th inst. Mrs Rebekah Parker, widow of the late Mr Joseph Parker, 86.

In Newburyport, Mrs Mehitable, widow of the late James Chase, 94.

In Worcester, Miss Sarah C. daughter of the late Hon. Nath'l Paine, 45.

In Brattleboro', Vt. at the Insane Hospital, Dr Theodore Woodward, extensively known as Professor of Surgery for many years in the Castleton Medical Academy.

In Hatfield, 11th inst., Mrs Julia Hubbard, 36, wife of Mr Elijah Hubbard.

PRIVATE SCHOOL FOR BOYS.

THE subscriber has opened a School for Boys under the age of twelve, preparatory to the High and Latin Schools. Studies, the usual elementary branches, with Latin. School Room, under Park street Church. Hours, from 9 A. M. to 12 M., and from 3 P. M. to 5 P. M.
Terms, $10 per quarter.
T. R. SULLIVAN.
Refer to Rev. Dr Greenwood, *Rev.* E. S. Gannett, Rev. A. Young, Rev. J. T. Sargent, B. A. Gould Esq. and G. B. Emerson Esq. 3t o 24

DOMESTIC WORSHIP—by Wm H. Furness, Pastor of the Unitarian Church in Philadelphia. A new supply received by J. DOWE, 22 Court st. o24

COLLOT'S FRENCH GRAMMAR, Exercises and Key — Collot's French Reader—Anecdotes—Dialogues, &c. For sale by J. DOWE, 22 Court st. o24

CHAPEL LITURGY, 5th edition.—A Liturgy for the use of the Church at King's Chapel in Boston; Collected principally from the Book of Common Prayer, with Family Prayers and Services, by F. W. P. Greenwood. In press and will shortly be published by JAMES MUNROE & CO., Boston Bookstore, 134 Washington street. o 24

NEW BOOKS—In Press.—Holiday House, a series of Tales, by Catherine Sinclair, 16mo; Tales of Travel through some of the most interesting parts of the World, by F. B. Miller; History of Reynard the Fox, adapted from the German of Goethe, illustrated with numerous engravings.
The above received by the steamer Acadia, will shortly be published by JAMES MUNROE & CO., 134 Washington street. o 24

DR. CARPENTER'S SERMONS. — Sermons on Practical subjects, by the late Lant Carpenter, LL. D. Published for the benefit of his family.
Subscriptions received by Wm. CROSBY & CO., 118 Washington street, where a specimen of the work may be seen. o 24

NEW BOOKS.—The Flag Ship, or a Voyage around the World in the U. S. frigate Columbia, by F. W. Taylor, Chaplain.
Two Years Before the Mast, a narrative of life at sea, by Richard H. Dana jr.
Education and Knowledge, by Edward Everett.
Views of the Architecture of the Heavens, by Professor Nichol.
The New Testament, translated from the text of J. J. Griesbach. By Samuel Sharpe.
Just received and for sale by
WM. CROSBY & CO.
o 24 118 Washington street.

DEWEY'S SERMONS.—Discourses on various subjects, by Rev. Orville Dewey, D. D.
For sale by WM. CROSBY & CO. o24

LIVING FOR IMMORTALITY: delineating the evident indications of moral character pertaining to the future state. By John Foster, Author of Essay on Decision of Character, &c. &c.
For sale by SIMPKINS 21 Tremont Row. oct 24

SCRIPTURE ILLUSTRATIONS; being a series of engravings on wood and steel, illustrative of the geography and topography of the Bible, and demonstrating the truth of the Scriptures from the face of nature and the remains of the works of man, with explanations and remarks—by the Rev. J. A. La Trobe, M. A., 4to.
For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. oct 24

BOWDLER'S FAMILY SHAKSPEARE.—The Family Shakspeare, in one volume; in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a Family—by Thomas Bowdler, Esq., F. R. S.
Fresh supply this day received by CHARLES C. LITTLE & JAMES BROWN Importers of Foreign Books 112 Washington street. oct 24

NEW BOOKS.—107 and 108th vols., Family Library; Captain Parry's Three Voyages for the Discovery of a Northwest Passage from the Atlantic to the Pacific, and Narrative of an attempt to reach the North Pole: by Sir W. E. Parry, Capt of R. N. F. R. S. History of the Italian Republics. History of Spain and Portugal, 5 vols. History of Switzerland. Chaptal's Agricultural Chemistry. Armstrong on Agriculture, with Notes by Buel. The Old Farmer's Almanac, for 1841: by Robert B. Thomas. The Rose of Sharon, a Religious Souvenir, for 1841, edited by Miss Sarah C. Edgarton, with engravings. The Flag Ship, or a Voyage around the world in the frigate Columbia, by F. U. Taylor. Cruise of the frigate Columbia around the world, under the command of Commodore George C. Read, by William Meacham Marrell, one of the crew. An Exposition of the law of Baptism, as it

POETRY.

For the Register and Observer.

POLAND'S HEROES.

BY MRS. JANE E. LOCKE.

The following, a part of which has already appeared in print, was written on the celebration of the anniversary of the Polish revolution in Paris, 29th Nov. 1831, the account of which was so deeply interesting, and probably well remembered by most of the readers of the Register, where were present Chodsko, Niemoiwski the last President of the Polish government, Lelewel, Principal of the University of Warsaw, Le Mercier the poet, Dr Howe of America, and La Fayette. It may perhaps, in its present whole, be read with pleasere by some of the readers of the Register, though the occasion that prompted it be long past.

The hall was decked as though an hour of festal mirth were near,
And Poland's fallen crests displayed and shivered helm and spear
And broken blades, and banners torn, emblazoned on the wall,
Noting her heroes' wreathless brows, or more ungallant fall.

At length there comes a solemn band of valiant men and few,
The remnant of a glorious host, the warlike, brave, and true,
With helmet set and waving plume, and girt with sword and shield,
As when in holy cause they stood on Warsaw's wrested field.

Alas! they gather not as then in Freedom's reddening blaze,
While o'er their armor victory spread her bright and burning rays,
The red flush from their brows has passed, and they in exile tost,
The subjects of a throne dissolved, men of a kingdom lost!

A solemn band—no word they spoke, but of their battle toil,
And bright lights quenched, and silent hearths upon their native soil,
As gathering at the festive board in bitterness of soul
Each bearing on his burthened heart 'proscribed and banished Pole.'

A solemn band—a meeting sad—but where, oh, where is he,
Who wrestled long in Poland's cause, her toil for liberty?
He comes, but from a prison's damp, with fetters scarcely rent,
To meet that fallen remnant there—brothers in banishment!

And he is there, their nation's chief, who rallied to the field,
Who nerved them in the battle din, who taught the sword to wield,
Yes, he is there, their leader still, presiding in their fall,
Of the brave, glorious host he led this residue is all.

And forth he comes, that minstrel hoar, who sweetest lays had sung,
Alas! but with a broken lyre its loveliest chords unstrung;
While hallowed tones are lingering still amid its shattered keys,
Of Poland's ne'er forgotten shrines, her holiest memories!

He too is there to sympathise, that hapless few beside,
That great and good philanthropist, our country's boast and pride,
Whose beacon lights are firmly set in sacredness around,
To guide those most benighted ones, e'en to yon haven's bound.

And he, whose valiant heart ne'er shrunk, but as a flint was set,
Where'er a holy cause was sought, the noble La Fayette:
A meeting sad—they 're gathered in, there to commemorate
Her last proud struggle—altars quenched—Poland's degraded state!

(From Blackwood's Magazine.)

THE EMPEROR AND THE RABBI.

There are some curious and some interesting relics of tradition still to be found among the Jewish people. Their dispersion, and the infinite miseries inflicted on them, in every country where they fled from their own, inevitably extinguished their general cultivation of literature; but they still possessed scholars, philosophers, and teachers of the law, who might have been distinguished in better times, and among a more prosperous people. The Talmud is well known to European scholarship, as containing, amid much extraordinary and fantastic matter, some valuable records of the national history and feelings. Its sententious and moral narratives, its *Agadetha*, are sometimes striking and noble; and the allegories, mysticisms, visions and parables of the *Medrashim*, are sometimes not less sagacious than sublime.

The subject of the following verses is from a tradition of the wisdom of Rabbi Joshuah. The Jews, to this day, speak with malediction of Titus the destroyer of the temple, and of Hadrian, the destroyer of the nation. But Trajan is sometimes spoken of with more respect, probably from the contrast of his character, stern as it was, with that of his fierce and sanguinary successor, Hadrian; and from the comparative security of the Jews under an emperor who was too much engrossed with his incessant wars to have any leisure for persecution.

'Old Rabbi, what tales
Would'st thou pour in mine ear;
What visions of glory,
What phantoms of fear?'
'Of a God, all the gods
Of the Romans above,
A mightier than Mars,
A more ancient than Jove!'

'Let me look on those splendors,
I then shall believe;
'Tis the senses alone
That can never deceive.
Nay, show me your idol,
If earth is his shrine.
And your Israelite God
Shall, old dreamer, be mine.'

'Twas Trajan that spoke,
And the stoical sneer
Still played on his features
Sublime and severe.
And round the proud hall
As his dark eye was thrown,
He saw but one God,
And himself was that one.

'The God of our forefathers!'
Low bowed the seer;
'Is unseen by the eye,
Is unheard by the ear.
He is Spirit, he knows not
The body's dark chain;
Not the heaven of the heavens
Can his glory contain.

'He is seen in his power
When the storm is abroad;
The clouds by the wheels
Of his chariot are rode.
He is seen in his mercy,
When mountain and plain
Rejoice in the sunshine
And smile in the rain.

'He is seen when the lightnings
Are shot through the heaven,
And the crests of the mountains
In embers are riven.
He is heard when the tempest
Has sent up its roar,
And the ocean in thunder
Is flung on the shore.'

'Those are dreams,' said the monarch,
'Wild fancies of old;
But what God can I worship,
When none I behold?
Can I kneel to the lightning,
The wave or the wind?
Can I worship the shape
That but lives in the mind?'

'I 'll show thee his footstool,
I 'll show thee his throne!'
Through the halls of the palace
The Rabbi led on,
Till above them was spread
But the sky's purple dome,
And like surges of splendor
Beneath them was Rome.

Round the marble-crowned mount
Where the emperor stood,
Like a silver-scaled snake,
Swept the Tiber's bright flood;
Beyond lay the vales
Of the rich Persian rose,
All glowing with beauty,
All breathing repose.

And flaming o'er all,
In the glow of the hour,
The Capitol shone,
Earth's high altar of power—
A thousand years old,
Yet still in its prime;
A thousand years more
To be conqueror of time!

But the east now was purple,
The eve was begun;
Like a monarch at rest
On the wave lay the sun:
Above him the clouds
Their rich canopy rolled,
With pillars of diamond,
And curtains of gold.

The Rabbi's proud gesture
Was turned to the orb:
'Great king, let that splendor
Thy worship absorb.'
'What! gaze on the sun,
And be blind by the gaze?
No eye but the eagle's
Can look on that blaze!'

'Ho, emperor of earth,
If thine eyeball is dim,
To see but the rays
Of the sun's sinking limb,'
Cried the Rabbi, 'what eyeball
Could dare but to see
The Sovereign of him,
And the Sovereign of thee?'

MISCELLANEOUS.

[From the Saturday Courier.]

PETER, THE STORE IS TOO LONG.

Peter Brigham paid his last penny to the toll-gatherer at Charles' River, as he made his entrance into Boston. He walked about most of the forenoon, and finally asked a gentleman near one of the insurance offices, if he wanted 'to hire?'—Struck with the appearance of the lad, he said, 'yes,' and Peter was provided a comfortable home, as a sort of 'do all,' in a gentleman's family. To make a long story short, Peter was no common youth, and he gradually rose in the employ of Mr Parker, till for years and years he was his head clerk, and finally, at the age of twenty-two, was admitted into the house as a partner, at one-third the profits. The well known house of 'Parker & Co.' continued for a goodly number of years, and became one of the largest establishments of the day. The senior partner finally retired, leaving the whole concern in the hands of the junior, and forty years the house continued to grow with the growth of the city, under the prudent management of Mr Brigham. He was esteemed a merchant of the most strict integrity, and maintained a most enviable reputation during his long mercantile career.

One day the old gentleman said to Peter, jr. his oldest son, who had been brought up in the store—

'Do you think you could manage business alone? I leave you the store, a large stock of goods, and perhaps the best set of customers of any dealer in Boston; but remember, Peter, I paid my last penny to the toll-man when I entered Boston.'

The elder Brigham retired to Watertown, in a neat country abode. Peter went on in the business. The spirit of improvement got abroad, and Peter thought he must tear down the old store, and erect an elegant one with a granite front, and of great depth, to accommodate his business. When he got comfortably into it, with elegant fixtures to match, the elder looked in upon Peter, jr.

'How do you like the store, father?'

'Peter, the store is too long!'

Peter, jr. continued to extend his operations, and finally became the importer of the teas and coffee he sold at wholesale. He was considered a desirable match for most any young lady, and in the following year espoused Julia Wentworth, an heiress of thirty thousand. He purchased an elegant mansion opposite the Hall, and, of course, fitted it up with great splendor, becoming the high circle in which his beautiful bride would move.—The father of Peter claimed the privilege of presenting the mirrors for the dining hall. They arrived from Liverpool on the day preceding the nuptial dinner party. The old gentleman had personally superintended their adjustment in the hall. All the Wentworths and Brighams were around the festive board, when, speaking of the nuptial presents, the son, in the joyousness of the occasion, exclaimed.

'Father, I've not seen the mirrors you gave us.'

'They are suspended in this hall, my son.'

All eyes were turned upon them—when, on a golden tablet, crowning each reflector, they read—'Peter, the store is too long.'

Peter recollected the remark of the old gentleman, when he had asked his opinion of the store; and, although he had to laugh with the rest of the company, still he felt there was a meaning in it, and he never went into the dining hall, but his eyes would involuntarily revert to the mirrors, with—'Peter, the store is too long.' However, Peter went ahead in business. He had married a fortune, besides the excellent business left him by his father, and Brigham, jr. was not a very small name on 'Change. He fell into the speculating mania which seemed to have possessed the people of the age. His notes were as good as bank notes, and his credit was 'A No. 1.' Every body was making fortunes in stocks, and was there any earthly reason why he should not? He went into the fancy line pretty largely. The cotton speculation too was all the rage, and he went into the adventure as a matter of course. And why not add a million or so by purchasing lots in the West? Mr Colbier had made two millions by the sale of his lots where the city of Orient now rears its aspiring head—and Brigham, jr. went $20,000 into the lots of the intended city of Hamiltonia, the most beautiful site, (situated at the confluence of six rivers,) in all the teeming empire of the mighty West. It was whispered on 'Change that he had made more than half a million in stocks and his western lots, and that he was to make four hundred thousand in his 'Eastern Townships, he was written down as a millionair, and at the next election, Peter Brigham, jr. was made President of the Bank of Exchange.

But there must have been a race of Peter Brighams, jr. in the days of Shakspeare—

'There is a tide in the affairs of men.'

And Peter found his on the ebb, in the midst of the money pressure. Stocks down—cotton ditto—western lots no sale—eastern townships ditto. As a last resort, Peter was obliged to visit the country seat of his father at Watertown, to solicit funds to help him through the pressure, or he must fail.—The prudent old merchant sat down and took a cool survey of Peter's affairs. He then called the servant to bring him some bank checks, one of which he filled out thus;

'Pay to Peter Brigham, jr. one penny, the amount possessed by his father when he arrived at Charles' River bridge, and the best inheritance a father can give a son to begin the world with. PETER BRIGHAM.'

The next day the failure of the house of Peter Brigham, jr. was announced on 'Change, for over a million of dollars. And when the stock in the new store with a granite front was sold, beneath the red flag, wild and headlong speculators had read to them an important lesson of prudence and sagacity, in the emblem. —'PETER, THE STORE IS TOO LONG.'

IMPORTANCE OF LITTLE THINGS.

That property of the loadstone by which it points north, was discovered in the eleventh century. The observation of this apparently trifling matter has led to the whole course of modern navigation and maritime discovery. Neither American nor Australian colonies could have afforded a resource for a superabundant population but for this. Tea, coffee, sugar, tobacco, and how many other articles have been hereby rendered accessible to all classes, while nations have been enriched by the traffic in them! To take a higher view of the subject:—the way has been opened for sending missionaries, as the herals of Christian truth and all its attendant blessings, to heathen nations.

The art of printing, probably the parent of more good than all others, owes its origin to rude impressions taken (for the amusement of children) from letters carved on the bark of a beech tree. This was a slight matter, which thousands would have passed over with neglect.

Gunpowder was discovered from the falling of a spark on some materials mixed in a mortar; or perhaps we should rather say that artillery was the consequence of this spark, and the due observation of the circumstance. Some persons may not consider this discovery to be any great advantage. To this, however, aided by the arts of the miner, the founder, the chemist, the mathematician, and others, we owe that perfection of modern artillery which preserves Europe from the irruptions of barbarians, so fatally destructive during a long period, and by which her surface became almost a desert. Uncivilized warriors cannot long compete with artillery scientifically directed. Internal order has also been obtained by the same means, since no person, however powerful, can now hope to resist the government of his country, and make spoil of his peaceful neighbors; whereas, before the invention of the artillery, great subjects often fortified their castles with success against their sovereign, and disturbed public order. The nobility of Europe at that time never abstained from warfare on each other, and consequent rapine, but at certain seasons, or on certain days of the week. Thus, by the change introduced through gunpowder, those pursuits have been protected which require security for their exercise, and to which we owe all the wealth and conveniences of modern times. Warfare, as it is now carried on between nations, is a trifling evil, when compared with the state of things before the invention of artillery.

The stupendous results of the steam-engine may all be traced to an individual observing steam issuing from a bottle just emptied and placed casually close to a fire. He plunged the bottle-neck into cold water, and was intelligent enough to notice the instantaneous rush which ensued from this simple condensing apparatus.

Electricity was discovered by a person observing that a piece of rubbed glass, or some similar substance, attracted small bits of paper, &c. Galvanism again owes its origin to Madame Galvan's noticing the contraction of the muscle of a skinned frog, which was accidentally touched by a person at the moment of the professor, her husband, taking an electric spark from a machine. He followed up the hint by experiments. Pendulum clocks were invented from Galileo's observing the lamp in a church swinging to and fro. The telescope we owe to some children of a spectacle-maker placing two or more pairs of spectacles before each other, and looking through them at a distant object. The glimpse thus afforded was followed up by older heads. The barometer originated in the circumstance of a pump, which had been fixed higher than usual above the surface of a well, being found not to draw water. A sagacious observer hence deduced the pressure of the atmosphere, and tried quick-silver. The Argand lamp was invented by one of the brothers of that name having remarked that a tube held by chance over a candle caused it to burn up with a bright flame—an effect before unattainable, though earnestly sought after. Without the Argand lamp, light houses (to pass over minor objects) could not be made efficient, and on the importance of these it is needless to dwell.

Every one can now appreciate the importance of the slight matters above referred to, because the great results are before the world. Yet we know that the observers of them were, for the most part, treated with ridicule or contempt at the time. We know also that any failure in similar experiments is too often regarded with malicious delight. Since such great discoveries have been made from the due observation of trifling accidents, we should encourage, instead of despising, those who notice the phenomena of nature under all circumstances, however unimportant some of them may appear. In the small building which was once Peter the Great's workshop in Holland, is the inscription 'Nothing is too little for the attention of a great man.' —*Penny Magazine.*

INFLUENCE OF WOMAN, AS REGARDS OUR FREE INSTITUTIONS.

The rough contests of the political world are not suited to the dignity and to the delicacy of your sex: but you possess the intelligence to know how much of that happiness which you are entitled to hope for, both for yourselves and for your children, depends on the right administration of good government, and a proper tone of public morals. That is a subject on which the moral perceptions of woman are both quicker and juster than those of the other sex. I do not now speak of that administration of government whose object is merely the protection of industry, the preservation of civil liberty, and the securing to enterprise its due reward. I speak of government in a somewhat higher point of view. We live in an age distinguished for great benevolent exertion, in which the affluent are consecrating the means they possess by endowing colleges and academies, by uniting to build churches and support the cause of religion, and by establishing Athenæums, Lyceums, and all the other modes of popular instruction. This is all well; it is admirable; it argues well for the prospect of ensuing generations. But I have sometimes thought that there is a point of view in which government is to be considered—I mean in its power and its duty, to augment the morals of the community, and to inspire it with just sentiments of religion, which is too often overlooked. A popular government is more powerful than any other influence (and I have sometimes feared than all other influences put together) in its action on the morals of the community, for good or for evil. Its example, its tone, whether of respect or of disrespect to moral obligation, is most important to human happiness; because it is among those things which most affect the political morals of mankind, and hence their general morals also. I advert to this, because there has been put forth, in modern times, the false maxim that there is one morality for politics, and another morality for other things; that in their political conduct to their opponents, men may say and do that which they would never think of saying or doing in the personal relations of private life. There has been openly announced a maxim, which I consider as the very concrete of false morality, which declares that 'all is fair in politics.' If a man speaks falsely or calumniously of his neighbor, and is reproached for the offence, the ready excuse is this,—I cherished no personal ill-will whatever against that individual, but quite the contrary: I spoke of my adversary merely as a political man. In my opinion, the day is coming, when falsehood will stand for falsehood, and calumny will be treated as a breach of the commandment whether it be committed politically, or in the concerns of private life. It is by the promulgation of sound morals in the community, and more especially by the training and instruction of the young that woman performs her part towards the preservation of a free government. It is now generally admitted that public liberty, the perpetuity of a free constitution, rests on the virtue and intelligence of the community which enjoys it. How is that virtue to be inspired? and how is that intelligence to be communicated? Bonaparte once asked Madame De Stael in what manner he could most promote the happiness of France. Her reply is full of political wisdom. She said, 'instruct the mothers of the French people.' Because the mothers are the affectionate and the effective teachers of the human race. The mother begins this process of training with the infant in her arms. It is she who directs, so to speak, its first mental and spiritual pulsations. She conducts it along the impressible years of childhood and of youth; and hopes to deliver it to the rough scenes of life, armed by those principles which her child has first received from maternal care and love.

If we draw within the circle of our contemplation the mothers of a civilized nation, what do we see? We behold so many artificers working, not on frail and perishable matter, but on the immortal mind, moulding and fashioning beings who are to exist forever. We applaud the artist whose skill and genius present the mimic man upon the canvass—we admire and celebrate the sculptor who works out that same in enduring marble—but how insignificant are these achievements, though the highest and the fairest in all the departments of art, in comparison with the great vocation of human mothers? They work not on the canvass that shall fail, or the marble that shall crumble to dust—but upon mind, upon spirit, which is to last forever, and which is to bear, for good or for evil, throughout its duration, the impress of a mother's plastic hand.

I have already expressed the opinion which all allow to be correct, that our security for the duration of the free institutions which bless our country, depends upon the habits of virtue and the prevalence of knowledge and of education. Knowledge does not comprise all which is contained in the larger term of education. The feelings are to be disciplined—the passions are to be restrained—true and worthy motives are to be inspired—a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education. Mothers who are faithful to this great duty, will tell their children that neither in political nor in any other concerns of life, can man ever withdraw himself from the perpetual obligation of conscience and duty; that in every act, whether public or private, he incurs a just responsibility; and that in no condition is he warranted in trifling with important rights and obligations. They will impress upon their children the truth, that the exercise of the elective franchise is a social duty, of as solemn a nature as a man can be called to perform; that a man may not innocently trifle with his vote; that every free elector is a trustee as well for others as himself; and that every man and every measure he supports, has an important bearing on the interests of others as well as on his own. It is in the inculcation of high and pure morals such as these, that in a free republic, woman performs her sacred duty, and fulfils her destiny. The French, as you know, are remarkable for their fondness for sententious phrases, in which much meaning is condensed into a small space. I noticed lately, on the title-page of one of the books of popular construction in France, this motto: 'Pour instruction on the heads of the people; you owe them that baptism.' And certainly, if there be any duty which may be described by a reference to that great institute of religion, a duty approaching it in importance, perhaps, next to it in obligation, it is this.—*D. Webster.*

CHRISTIANITY IN LONDON.

A warm and interesting discussion took place in the British House of Lords, upon the bill for the redistribution of ecclesiastical property.—The friends of the bill brought before the parliament maintained that the cathedral institutions were sinecures, and the redistribution of the property which sustains them, in such useless splendor, should immediately take place; and that it should be applied to the wants of a suffering community. The Bishop of London in defending the bill presented the following melancholy picture of religious destitution in London.

'He said, that an absolute necessity existed. Situated as he was, in the centre of this vast metropolis, he was daily and hourly a witness to the most lamentable spiritual destitution among immense masses of the population. If he directed his steps towards the Cathedral of St. Paul, he saw that noble structure with one dean and three residentiary canons, enjoying an income of from £10,000 to £12,000 a year, and 26 officers connected with it holding complete sinecures, amounting to an annual income of £12,000 and in a very few years this income would, in the ordinary course of events, be very largely increased. If he proceeded a mile or two eastward, he found himself in the midst of a population the most wretched and destitute of mankind, consisting of artificers, laborers, beggars and thieves, to the amount of 300,000 or 400,000 souls. Throughout this entire quarter, there was not more than one church for 10,000 inhabitants; and in one, nay, in two districts, there was but one church for 45,000 souls. But he was told that this district belonged to the Cathedral of St. Paul, and that he was not to touch it. There was a sermon preached each Sunday in this church of 45,000 souls by one of the canons of St. Paul's and another was preached by a clergyman who was paid by the corporation of London for that purpose. Yet he was not to meddle with the revenues of any one of these sinecures, to provide spiritual food for 100,000 famishing people!—Was it asserted at this time of day that there should be no such thing as a redistribution of ecclesiastical property? Why, it was a principle, which if not acted on, the church must cease to exist. It was a principle acted upon in every country of Europe, which had been acted on in every Roman Catholic country, and which had been acted upon in Protestant England. What was the alienation of the tithes from the purposes of spiritual instruction to the religious houses but a redistribution of ecclesiastical property? What was the resumption of those tithes, and the new arrangement instituted by parliament, but a redistribution? Every Cathedral in England existed through a redistribution of church property. The new ones were the result of a double redistribution. The legislature did no more at the present period than step in at a time when spiritual destitution was widely diffused, and redistribute a portion of this property for the third time.'—*Chr. Watchman.*

THE BOSTON MERCANTILE JOURNAL,—is a newspaper published every Thursday, devoted to the news of the day, and to scientific, literary and miscellaneous reading. It is an advocate of temperance and all the moral virtues.—But while its aim is to promote the cause of patriotism, morality and religion, it professes to be uninfluenced by *party*, and unbiassed by *sectarian* views. The aim of the proprietors is to make it, strictly speaking, a Family paper—a paper which will exert an elevating influence in society—which will enlighten and amuse—and which will not corrupt. This paper is of a large size, and contains a great amount of original and selected matter. It is furnished to subscribers at the rate of $2 a year, payable in advance—or $2,50 per annum, if not paid within six weeks.

Evening Mercantile Journal.

This is a Daily Evening paper, the subscription price of which is $8 a year. It contains a careful synopsis of all the news received by the Southern mail of each day on which it is issued—and takes a high stand in favor of temperance, and of the general principles of morality. It advocates in a firm yet temperate tone the election of WILLIAM H. HARRISON to the Presidency.

Semi-Weekly Mercantile Journal.

A paper is also issued on every Tuesday, Thursday and Saturday evening, containing all the reading matter and inside advertisements of the Daily paper of each of those days, and the day previous. It is furnished for $5 a year,

The above papers contain a full and accurate *price current*, and synopsis of important sales during the week, corrected by a competent person, who attends to this business exclusively. All advertisements of *ardent spirits* or of *theatrical exhibitions*, are excluded from the columns—and by thus cutting off a profitable source of emolument, the proprietors look for a remuneration in the patronage of the moral and philanthropic members of the community. And it is with gratification that we are able to state that the call has not been altogether in vain. We now circulate in the city of Boston and in different parts of New England, above *five thousands copies* of the Mercantile Journal—and from the kind favor which our humble efforts have met with hitherto, we are encouraged to pursue our labors with renewed industry, and to spare no efforts nor expense to make the papers issued from this establishment worthy of a liberal support from a moral and discriminating community.

The Youth's Medallion.

The subscribers also take this opportunity to announce their intention to issue a paper, handsomely printed in a quarto form, once in two weeks, with the above title, for the price of *one dollar* a year, which shall be devoted to the entertainment, and moral and intellectual instruction of youth. This paper will be of neither a *party* nor *sectarian* character—but great care will be taken to render the Medallion attractive to children, and worthy the approbation of parents. In this paper the importance of temperance, and of early establishing correct habits and sound moral principles, will be enforced by argument and illustration. The first number of the Medallion will be issued in December or January next, due notice of which will be given.

SLEEPER, DIX & ROGERS.
Wilson's Lane, Boston. Sept. 5.

Just published by JAMES MUNROE & CO., 134 Washington street. s5

Just published by JAMES MUNROE & Co., 134 Washington street. s12

For the Register and Observer.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

NEW BOOKS.—Continuation of Memoirs of the Court of England, during the reign of the Stuarts
The Young Prima Donna, a Romance of the Opera, by Mrs Gray
No. 12 Humphrey's Clock, &c &c
For sale by JOSEPH DOWE, 22 Court st. o 17

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.

E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.

Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.

PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.

MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombazines of the best make.

Hand Spun Family Linens, very cheap.

Linen Cambrics and Hdkfs; Linen Lawns; white and colored Table Cloths, Damask Nankins, and other articles at the lowest prices.

☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

PENKNIVES AND SCISSORS.—Just received a fresh supply of Rogers' Penknives and Scissors, at SIMPKINS' Stationary Rooms, 21 Tremont Row. oct 10

TEACHER'S TALES.—Harry Winter the Weaver of Burrough place.
Rebecca Wilson—The Cumberland girl.
Instruction from Trees and Flowers, &c.
The Clares—By the author of 'General reading' &c.
The above are interesting little books suitable for Teachers' presents.
Published by JOSEPH DOWE 22 Court st. o 10

NEW BOOKS.—The History of Spain and Portugal—new edition, 5 vols
The History of the Italian Republics, by J. C. L. de Sismondi
The History of Switzerland, from B. C. 110 to A. D. 1830, 1 vol
Armstrong's Treatise on Agriculture, comprising a concise History of its origin and Progress, the present condition of the art at home and abroad &c, with Notes by J. Buel, 18mo
Chaptal's Agricultural Chymistry, with a preliminary chapter on the Organization, Structure &c, of Plants, by Sir Humphrey Davy, and an Essay on the use of Lime as a Manure, by M. Puvis, &c. 1 vol 18mo
Parry's Three Voyages for the Discovery of a North West Passage from the Atlantic to the Pacific, 2 vols Family Library
Just received by JAMES MUNROE & CO. s17

MORTON'S NEW ENGLAND'S MEMORIAL.—New England's Memorial, by Nathaniel Morton, Secretary to the Court for the Jurisdiction of New Plymouth. Fifth edition, with large Additions, Notes &c, by John Davis, 8vo.
A few copies just received by JAMES MUNROE & CO., 134 Washington street. o17

JESSE'S COURT OF ENGLAND, Part 2—Continuation of Memoirs of the Court of England during the reign of the Stuarts, including the Protectorate; by John H. Jesse. 2 vols
The Young Prima Donna, a Romance of the Opera; by Mrs Gray—2 vols
Just received by JAMES MUNROE & CO., 134 Washington st. o 17

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.
Each number contains a Sermon and other interesting contributions from popular Unitarian writers, together with the most complete record of Foreign and Domestic Religious Intelligence.
Every exertion is made to render this work worthy of the support of the public.
Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. oct 10

PROGRESSIVE EXERCISES IN ENGLISH GRAMMAR—Part 3, by Richard Green Parker, A. M., and Charles Fox. Just received and for sale at TICKNOR'S. o 10

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

R. E. DIXON, successor to GEO. H. GAY, Dentist. Removed to No. 9 Winter Street. july 18

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.
—Just published—
Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend
Also, a good collection of Books for Teachers.
Orders gratefully received.
BENJ. H. GREENE,
s5 tf 124 Washington, corner Water st.

NEW BOOKS.—The Flag Ship, or a Voyage round the World, in the U. S. Frigate Columbia. By F. W. Taylor, Chaplain.
Importance of Practical Education and Useful Knowledge, by Edward Everett
The Young Prima Donna, a tale of the Opera; by Mrs Grey
Continuation of the History of the Court of England during the reign of the Stuarts; by John H. Jesse
Howard Pinckney, a Novel, by the author of Clinton Bradshaw, &c
Just published, and for sale by
o17 WM. CROSBY & CO.

AMERICAN ALMANAC and Repository of Useful Knowledge, for 1841.
Just published, and for sale by
WM. CROSBY & CO.
o17 118 Washington st.

NEW ENGLISH BOOKS, lately imported and for sale by CHARLES C. LITTLE & JAMES BROWN, 112, Washington street—Ranke's History of the Popes, translated by Sarah Austin, 3 vols; The History of Christianity, by the Rev. H. H. Milman, 3 vols; Warton's History of English Poetry, new edition, 3 vols; The Works of Thomas Middleton, by Rev. Alexander Dyce, 5 vols; Petheram's Anglo-Saxon Literature of England, 8vo; Bede's Ecclesiastical Church History, 8vo; The Works of Charles Lamb, 8vo, Moxon's ed; D'Israeli's Miscellanies of Literature, 8vo., do do; Massinger's Plays, with notes, critical and explanatory, by W. Gifford; Sydney Smith's Works, new edition, 3 vols; Howitt's Visit to Remarkable Places, 8vo; Bowdler's Family Shakspeare, new edition, 8vo; Monstrelet's Chronicles, translated by Thomas Johnes, Esq., 2 vols; Froissart's do, do do, 2 vols; Blain's Encyclopædia of Rural Sports, 8vo; Douce's Illustrations of Shakspeare, 8vo; Fuss's Roman Antiquities, 8vo; Library of the Fathers translated by Members of the English Church, 5 vols; Drake's Noontide Leisure, 2 vols; The Faust of Goethe, translated into English Rhyme, by Robert Talbot; Goethe's Correspondence with a Child, 3 vols; Poetry for the People, by R. Monckton Milnes; Conversations of James Northcote, by William Hazlitt.
oct 17

MEMOIR OF NATHANIEL BOWDITCH.—This day published, Memoir of Nathaniel Bowditch, by his son, Nathaniel Ingersoll Bowditch; second edition, containing in a supplement a Letter to Rev. John G. Palfrey, D. D.
C. C. LITTLE & J. BROWN,
o 17 118 Washington street.

MOUNT SINA; Or the Ten Commandments—An Oratorio in two Parts. The words taken from the Holy Scriptures; translated from the German. The Music composed by Chevalier Neucomm. Just published and for sale at TICKNOR'S, Corner of Washington and School streets. oct. 10.

BOSTON CLOTH STORE. No. 28 Washington Street.—All Persons purchasing Cloths, Cassimeres or other Woollens, are invited to call at this establishment, as every article will be sold at the lowest price.
sept 12 KIMBALL & PHELPS.

FAMILY OIL STORE.

THE Subscribers would inform their friends and the Public, that they have added to their Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which they will warrant in all cases to burn freely, and without crusting the wick. And they will send it to all parts of the city free of expense.
ian 11 CLAPP & PERKINS.

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